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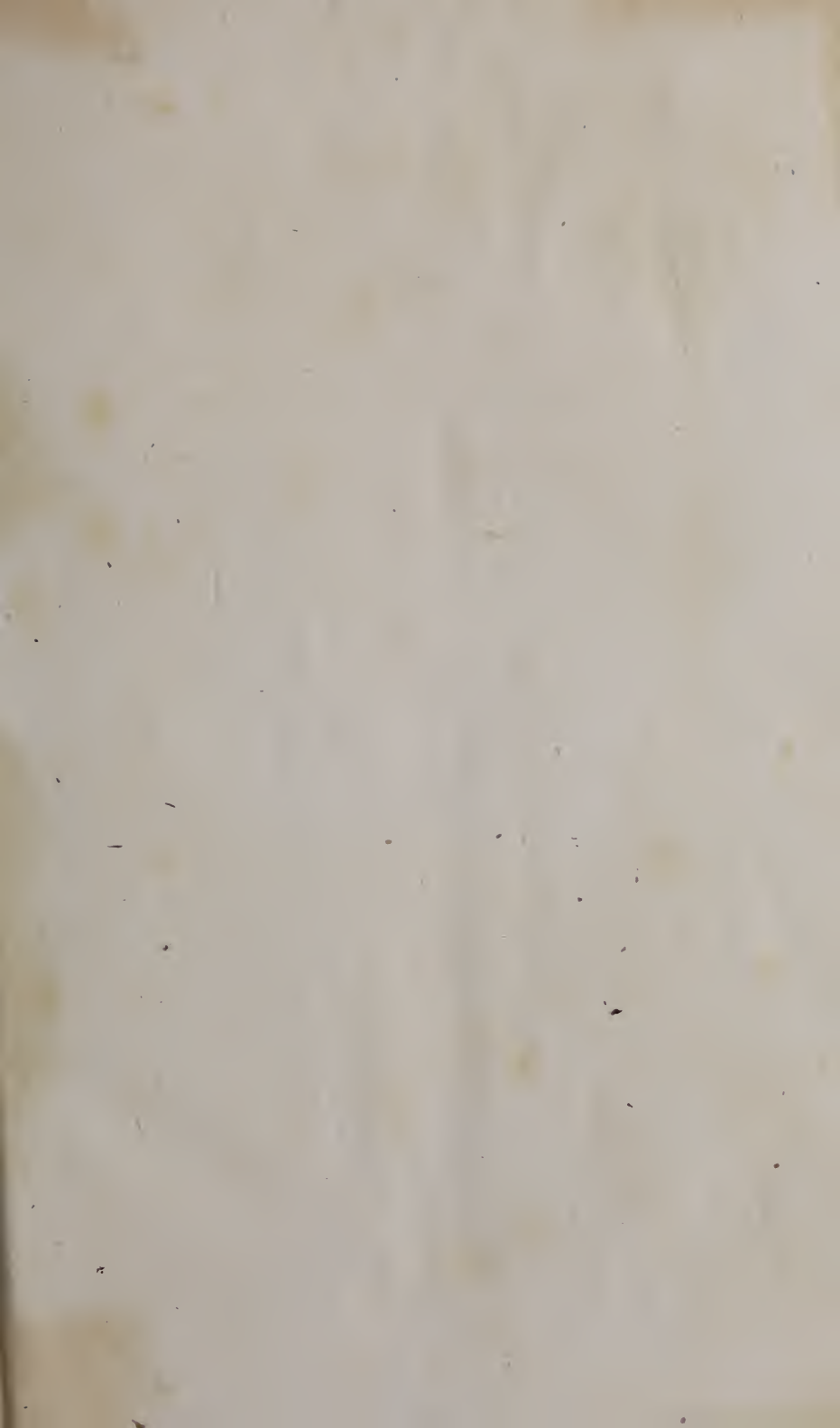
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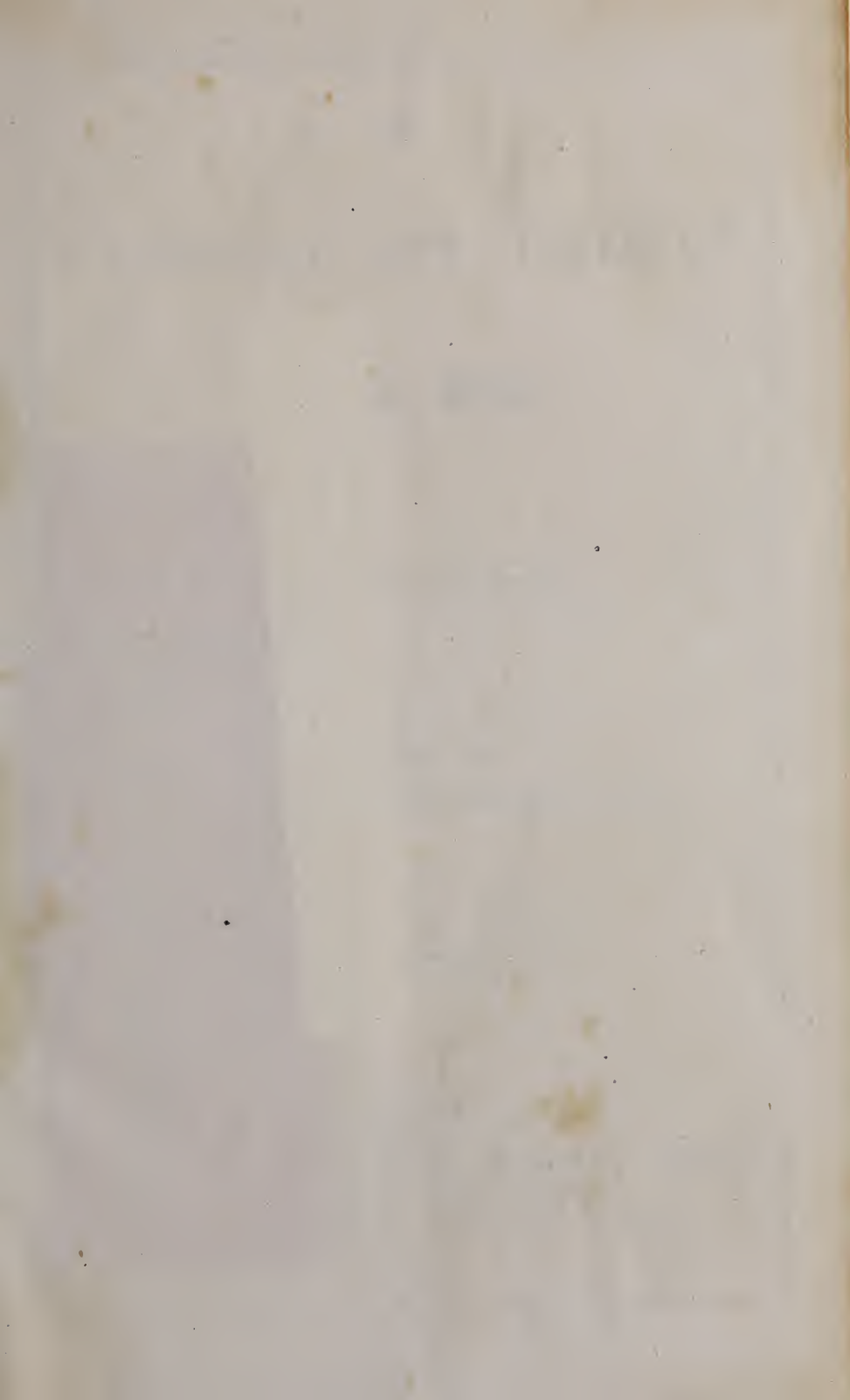
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

APRIL, 1855.

No. 4.

THE TEMPORAL POWER OF THE POPE.

To the Hon. Joseph R. Chandler:

MY DEAR SIR:—Circumstances over which I had no control prevented me from reading, until a day or two ago, the speech which you made in the House of Representatives in Congress the 11th ult. on *THE TEMPORAL POWER OF THE POPE*. That speech I have now read and re-read with attention, and I have come to the conclusion to submit to your consideration some thoughts which have passed through my mind while reflecting on the positions which you have taken in that very interesting, and, I must say, able performance. In doing this, I hope to use no other language than that which is consistent with the profound respect for your virtues, your talents and your usefulness which an acquaintance of many years has led me to entertain.

I cannot doubt that you have spoken your honest convictions and belief on the important topic under discussion, and I am compelled to admit that you have presented the question (the temporal power of the Pope) in the most plausible—I might almost say reasonable—manner possible. Most certainly, it is not possible to place it on grounds less repulsive to Protestants than you have done. You have made the best exposition—I might say the ablest defence—of a most unpopular dogma, which it is possible to make; and, if not successful, you may nevertheless exclaim, in the language of Hector, slightly modified:

Si Roma dextrâ

Defendi posset, etiam hæc defensa fuisset.

Without further preamble let me beg your attention to some points of importance in this discussion. In the earlier part of your speech I find the following language: “Mr. Chairman, I deny that the Bishop of Rome has, or that he claims for himself, the right to interfere with the political relations of any other country than that of which he is himself the Sovereign.” And you inform us that, in coming to the conclusions which you have arrived at on this subject, you have enjoyed the rare advantage of the converse of learned men—priests, bishops, archbishops, nuncios, and even his Holiness

himself! You are quite sure, therefore, that you may speak authoritatively on this subject. I cannot doubt that you are well assured in your own mind, and that you confide in the statements of the late Bishop England, Archbishop Hughes, and others of our day, whom you name. But I am led to suppose that in the unqualified "denial" which I have just quoted, you refer to the claims of the Pope in these times, rather than in past ages; in other words, that whatever the Popes may have done in other ages, they do not now possess, nor do they now claim, the right to interfere with the political relations of any other country than that of which they are the Sovereigns. I infer that you believe that the Popes have, in these later times, renounced all claims of this sort; for it is clear that you acknowledge that they did claim and exercise that right in the Middle Ages, though you seem to think that they did not exactly put this right among the powers which the "keys," (the power to bind and loose,) or *Spiritual Authority* which the Saviour, as the Roman Catholic Church believes, gave to Peter, but received it from the Princes and Monarchs of the several Christian countries in the shape of "Constitutions" or agreements made with them. Perhaps I should rather say that you put the exercise of such power, on the part of the Popes, in the Middle Ages, on the double ground of the Divine authority referred to on one hand, and the compacts or agreements with the Princes who acknowledged the doctrines and claims of the Church of Rome and the spiritual authority of its head, on the other. As you advance towards the middle of the speech, you seem to give up the divine warrant for such claims, and put them wholly on the "Constitutions" or conventions made with the Princes, of which I have just spoken. Bishop England is very decided on this point, if we may judge from your quotation:

"God never gave to St. Peter any temporal power, any authority to depose kings, any authority to interfere with political concerns. And any rights which his successors might claim, for any of those purposes, must be derived from some other source."

I am quite of Bishop England's opinion myself—God gave to St. Peter "no temporal power," "no authority to depose kings," "no authority to interfere with political concerns"—and such of those who claimed to be "his successors" as exercised such rights, must have derived them from some "other source." It is clear that Peter Damier and M. Gosselin, in their defences of Gregory VII. (Hildebrand,) the first Pope who pronounced a sentence of deposition against a sovereign—(Henry IV. Emperor of Germany)—did not rest his authority for that extraordinary procedure on the "divine power of binding and loosing alone," but upon a special provision of human law, and arrangement with the German Empire.

It appears to be your opinion, my dear Sir, as it certainly has been that of others who have been members of the Roman Catholic Church, that

the power to interfere in the political concerns of nations, and even to *de-throne* (by excommunication) monarchs, which it is admitted on all hands the Popes have often exercised; is not, nor ever was, inherent in their *spiritual office* as Bishops of Rome, but resulted from compacts with the Christian rulers in those times, *and consequently might be renounced or rejected by those rulers, at their pleasure, upon a change of circumstances*; and such a change, I presume, you believe to have occurred. To this I have to say that it is altogether contrary to the opinions and authoritative decision of the present Pope, as I will show you.

In the year 1851 Pius IX. condemned, by a bull, *The Institutions of Ecclesiastical Law* and *The Treatise on Universal Ecclesiastical Law*—two important works written by John Nepomucene Nuytz, a Professor in the Royal University of Turin. I have before me at this moment this remarkable bull, both in English (as it was published in the well-known Roman Catholic journal, the *Tablet*) and in Latin. Among the many things in those works which His Holiness “strikes with the sword of apostolic censure” are the following propositions:

“1. That the Church has no co-active power, nor any temporal power, whether direct or indirect;” by which we suppose that the Professor denies that any temporal power is given to the Pope by his *spiritual office*.

“2. That beside the power inherent in the episcopate, (of Rome,) it has another—a temporal power—in virtue of the concessions, express or tacit, of the State, and consequently revocable at the will of the latter; and

“3. That the compatibility of the temporal power and spiritual power is a question controverted among the Children of the Catholic and Christian Church.”

You will see, my dear Sir, that His Holiness takes a very different view of this whole subject of the power of the Church from what you and Messrs. Damier and Gosselin do, as well as their Eminences Archbishops Hughes and Kendrick, the late Bishop England and others of this country, and Drs. Ullathorne, Wiseman & Co. of England. Who is right? I must say I prefer to confide in His Holiness’ opinion, surrounded as he is by the “Sacred College” and the other great luminaries of the Roman Catholic Church. It is clear that the “Church” of which he is the head and exponent still claims “temporal power,” and that, too, not in virtue of “concessions” and “Constitutions” of the “State,” but in virtue of the “keys;”—in other words, of her spiritual power.

I ought to say also that the editors of the news-papers and other periodicals in Italy, which are considered to be organs of the “Central Authority,”—and among them, if I remember rightly, *La Civiltà Cattolica*, the great Jesuit journal at Rome,—in commenting on this bull, asserted that it went the length of still claiming for the Church all that has ever been claim-

ed for her; and that if the Church does not see fit to exert all her power, she only holds it in abeyance, because of the "evils of the times!" In other words, if she does not excommunicate and depose monarchs, lay kingdoms under ban, etc. it is only because such is the unhappy state of things in the world that her edicts would be of no avail. If we are not mistaken, his Holiness himself advanced the same opinion in a recent Allocution. The times are indeed *evil*, in this sense, for Professor Nnytz, on the 6th day November, 1851, shortly after the issuing of the bull which has been mentioned, opened his annual course of lectures in the University of Turin with great *éclat*, before an immense concourse of students and citizens, protected, both by the Government and the Popular Sentiment, against the influence of the "Apostolical censure," which fell innocuous to the ground, a real *brutum fulmen*.

Will you pardon me, my dear Mr. Chandler, if I say that you seem to make a distinction between the Pope and the "Church," which is not a valid one. You admit that Gregory VII. and some other Popes, did claim "temporal dominion," or the right to interfere in the temporal and political affairs of nations. But you seem to think that inasmuch as this has been done by "Popes," and not "Councils," the "Church" is not responsible for it. Now, Sir, I have to say, that it is clear that for a long time it has been held by the Jesuits and others in the Roman Catholic Church, that the bulls of the Popes, in all questions of power, are superior to the acts of Councils, and must regulate everything relating to that subject. Indeed, this is not unreasonable, when we consider the fundamental principle of the doctors of Rome; namely, that the "keys" were given to Peter (not to the Apostles as a body) and his successors in the Primacy. It is a legitimate inference, therefore, and it is the doctrine of Rome, that it is the Pope, and not the "Church," that has the power to interfere in the "temporal" affairs of nations, and even to make and unmake kings. In reality Rome holds to no such thing as the *Church* in the Protestant sense of the word. Its Hierarchy, of which the Pope is the head, and to which he is the fountain of all power, is emphatically the "Church"—the "people" have no influence whatever, either in questions of doctrine or discipline.

In regard to the "supremacy of the Popes," allow me to say a few words. If I have read the history of the Church and of the world aright, the state of the case is this:—Taking advantage of the words of our Saviour addressed to Peter, but intended, as the Protestants believe, for *all* the Apostles, the Bishops of Rome, who claimed to be the successors of Peter in the Episcopate of that city, (which was the capital of the Roman Empire till Constantine the Great transferred that honor to Byzantium, in the fourth century,) began at an early day to claim pre-eminence in the Church, and to a certain extent gained it, notwithstanding the opposition of

the Bishops (or Patriarchs) of Alexandria, Antioch, and Constantinople. After the transfer of the Government to Constantinople, the pretensions of the Bishops of Rome rapidly augmented, as did the changes which they introduced into the doctrines, discipline, ceremonies, etc. of the Church. Nor was it very long until, as Thierry justly affirms, (in his *History of the Conquest of England by the Normans*.) they began to conceive it to be possible for them to become virtually the "successors of the Cæsars" at Rome, and govern the world by means of Christianity. What was a *conception* soon became a *deliberate purpose*, and the enterprise was for ages prosecuted with vigor, consummate wisdom and skill, and with astounding success. To be sure, the "Great Schism" in the ninth century sadly interfered with their schemes, so far as the eastern part of Christendom was concerned. Still the western portion of it remained almost entirely submissive to the Bishops of Rome until the "Great Reformation of the sixteenth century" caused another immense "defection." In consequence of these two great "disruptions," there are more than seventy millions of people in the East, and eighty-five millions in the West, (including a portion of our own hemisphere,) who do not in any sense acknowledge the supremacy of the Bishops of Rome.

In the eight century the Bishops of Rome became kings, or temporal rulers, in a direct and positive sense, by the grant of Pepin, which was confirmed by his son Charlemagne. And for a thousand years and more they have ruled the "Patrimony of St. Peter," or "States of the Church," as their petty kingdom is called. That little country, of less than three millions of inhabitants, is the only part of the world over which their *direct* and *material* sway has extended. Over this kingdom they have swayed their sceptres and reigned as *kings*. But they have sought to govern the rest of the world by another sort of dominion—a dominion which is emphatically founded in the souls of men, and by controlling them, has often controlled their social and political, as well as their moral relations and conduct. It is exactly this *politico-ecclesiastical*, *subtle*, and almost *indefinable* dominion that long made "Rome under the Popes" almost as much the "Mistress of the World" as was "Rome under the Cæsars." The foundation of all the claims of the Popes to *temporal supremacy* was, after all, the "keys," or "power of binding and loosing" which, it is maintained, the Saviour "gave" to Peter. It is from this grant that they claimed to be the "Vicars" and "Vice-Gerents of Christ," and consequently the disposers of crowns and sceptres at their will. Indeed it would seem that some of them, or rather all of them, for a thousand years and more, believed that Christ, to whom the Father had given "the heathen for an inheritance, and the uttermost parts of the earth for a possession," had abdicated his throne in behalf of the "successors of St. Peter," and taken the position of a quiet spectator! If this be blasphemous, what shall we say of the language of those impious

doctors of Rome who have maintained that the Pope can even do some things which God himself cannot!

No doubt the Popes, when they began to assert their claims to "temporal supremacy," found that it was no easy thing to enforce them, rude though the state of society was in Western Christendom in that day. It is not at all surprising, therefore, that the way of *compact*, of *agreement*, of *concession*, (or as you, my dear Mr. Chandler, term it, "*constitution*,") was tried. That was easy enough. It was the "*help-me*" and "*I-will-help-you*" plan. The Popes gave the Princes the aid of their spiritual power, and the Princes gave them the aid of their temporal, their *physical* power. Many a worthless but favorite Usurper was in this way helped into the throne by the Popes in the middle ages, and many a worthy but recreant Prince was driven from it by excommunication for *heresy*, and oftener for *disobedience* to Rome, by the same influence. The history of that dark period is full of such instances.

I hope you will pardon me, my dear Sir, if I tell you that I read with the purest astonishment your denial that the "Bishop of Rome has, or that he claims for himself, the right to interfere with the political relations of any other country than that of which he is himself the sovereign." What does history say to all this? Clearly this: "Whether the Bishop of Rome has or has not, whether he claims or does not claim, the right to interfere with the political relations of any other country than that of which he is sovereign, he has been doing that very thing for more than ten centuries." Something like this would be the stern and true reply of history to your bold and, I must say, astounding "denial." The Pope does not claim the right to interfere with the political relations of any other country than his own little kingdom! Why, what mean those endless collisions between the ecclesiastical and civil powers in the middle ages? And whence arose the enormous provisions of the Canon Law, and the shelter which Ecclesiastical Courts gave to many of the greatest criminals? Who were those warrior-bishops of whom we read in the history of the Middle Ages? What means those numerous bulls by which kings have been anathematized, and their subjects released from obedience to them? If you say they were excommunicated for heresy, I reply that your very excuse or pretext establishes the *interference* which you deny. And who gave the Pope the right to depose kings or rulers for heresy, or anything else? Not any *compact* or *agreement* with the subjects of those kings or rulers. No, verily! It was nothing more nor less than an arrogant claim, cunningly founded on a gross perversion of the words of the Saviour. And how often was this dreadful power wielded in past ages, and how great its influence upon ignorant and superstitious nations! One is astonished to read, in this land of religious liberty, the language of these bulls. Take that, for example, of the bull of Pope Sixtus V.

against Henry, King of Navarre. It contains the following assertions:—

“The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly Kings and Princes. We deprive them and their posterity forever, of their Dominions and Kingdoms. By the authority of these presents we do absolve and set free all persons as well jointly as severally, from any such oath, and from all allegiance whatever, in regard to dominion, fealty and obedience; and do charge and forbid all and every one of them, or any of their admonitions, laws, and commands.”

This bull, in the original Latin, is before me as I write these lines.

The Pope has not, claims not, the right to interfere with the political relations of other countries? How, then, shall we account for the fact that the Roman Catholic Church, by her monasteries, her Cathedrals, and her Orders, has in all countries where she is tolerated, sought to possess such vast amounts of landed property, and interfered with the social and political arrangements and interests, as well as the material prosperity of the people? And how account for her interfering with the industry of nations by instituting her “holy-days,” her “Saints’ days,” while she allows the Sabbath, the only “Sacred day” which God has given to men, to be virtually set aside and desecrated? How shall we account for the conduct not only of the rulers of the countries which received the Reformation of the XVIth Century, but also of those of many Roman Catholic countries, in stripping the “Church” of her vast possessions, and so restricting her power? Why have Roman Catholic Governments so often suppressed the Inquisition, and expelled the Jesuits, if the Bishops of Rome never interfere in the political relations of other countries?

The simple truth is, my dear Mr. Chandler, that it is impossible to measure the interference of the Pope, and his instruments, the priests, bishops, archbishops, and legates, with the political relations of all countries to which his influence extends. It was a bull of the then reigning Pope that gave the death-blow to the Revolution of Poland in 1830! To the same influences the Republics of Venice, Florence, Genoa, Switzerland, New-Granada, and Central America, have owed their troubles, and some of them their ruin! Not a struggle has occurred for freedom, for constitutional Government even, in any Catholic country, which has not encountered the opposition of the “Church.” At this moment, and for years, two Archbishops are in exile from the Kingdom of Sardinia, because they interfered with the “political relations” of that country. Still more, there is every prospect that the noble Government of that Kingdom will be excommunicated in a short time, if it has not been already; and yet the Pope does not interfere with the “political relations” of other countries! His Holiness approves of the decisions of the “councils” of his “Church” among us, in regard to the tenure of Church

property, even when they conflict with the laws of the land, and sends over a legate to settle questions which our own Statutes and Courts should decide; and yet the Bishop of Rome neither has nor claims the right to interfere with the "political relations" of any other country than that over which he reigns as a Sovereign!

There are many things in the genius and economy of the Church of Rome which are so contrary to the feelings of this nation and this age, that it is not surprising that every effort is made on the part of her advocates and friends to apologize for them or explain them away, and when this cannot be done, to deny their existence outright. Archbishop Hughes, Archbishop Kenrick, and the late Bishop England, have denied in the face of ten centuries that the Pope either has or claims to have "authority to interfere with political concerns," and especially Brownson, in his *Review*, (which they have so fully endorsed,) asserts the very opposite! Archbishop Hughes and others have claimed that Rome is essentially and ever the friend of liberty, (because a Roman Catholic colony was founded in Maryland on liberal principles, under a charter, granted by the Protestant Government of England,) and this, too, in view of the enormous despotism that reigns under the sway of the Pope himself and in nearly every Papal land. As the "Bishop's oath" clearly demanded the *persecution of heretics*, it was deemed best to get the Pope to modify it and leave out the objectionable sentences and clauses—a measure that was right and proper—while the "Oath of Secrecy" or the "Jesuit's Oath," as it is commonly called, is most stoutly and summarily denied.

Now, it is not difficult to account for the conduct of Archbishop Hughes and the other official servants and advocates of the Church of Rome in this country; for their sophistry and training are fully equal to the exigencies of the case. But it is surpassing strange—pardon me, my dear Sir, for saying so—that laymen* of fair and honorable minds should be misled by their specious but false representations.

I take no notice of the collateral subject which you discuss in the latter part of your speech, being desirous of only considering at this time the TEM-

* I am bound to say, in candor, that I believe that Rome finds it to be no easy matter to maintain the orthodoxy (on all subjects) of her *priests*, and even of her *prelates*, in this country, at the *Italian* point. His Holiness would certainly not approve some of the assertions of the late Bishop England, which you have quoted, and which I have given above. Bishop England was a liberal-minded man.—too much so in his latter years to suit the meridian of the "Eternal City." The late Professor Nibby, of that city, the distinguished archæologist, assured me in 1837, that the Bishop was not regarded with favor, when on a then recent visit to Rome. "He had been," said the Professor, "too long in America!" Even his "Eminence's self," (Archbishop Hughes,) as a Jesuit in Italy once assured me, does not possess the entire confidence of the Sacred College and the Pope. He, too, has been too long in America!

PORAL POWER OF THE POPE, or rather his right to "interfere in the political concerns of nations." I am sure, that you, Mr. Chandler, and thousands of other Roman Catholic laymen among us, do deny and utterly reject all such claims. Nevertheless, I must believe that the "Bishop of Rome" does still lay claim, as the "Vicar of Christ," to the power to "interfere," and as effectively as did any of his predecessors, in the affairs, civil and political, of all countries, and that he would employ that power if it were not for the "evils of the times!"

My dear Sir, believe me, I am with much respect, yours very truly,
R. BAIRD.

A LIGHT IN A DARK PLACE.

Under this title we find an interesting letter in the correspondence of the New-York Evangelist, respecting a mission formerly aided by the Foreign Evangelical Society. It is encouraging to find that the labors of our worthy brother at Brussels are continued with so much success.

Brussels, Jan. 2nd, 1855.

"Perhaps a word from this boulevard of Popery may not be unacceptable. I called to-day on a most excellent man, Henry Van Maesdyk, pastor of the Flemish Evangelical Church in Rue des Fripiers, (brokers in old clothes.) He rejoiced to see an American who preaches Christ in his own country, and assured me of his joyful and pleasant work in the gospel here. He is a converted priest, and has now in his house another Roman Catholic priest who is turning to a spiritual life. This good man has a church of 400 members, and a congregation of 1000 or more. Last year there were added on confession twenty-six adults to his church, nearly the whole number from the Church of Rome. There is a parochial school connected to his church of 60 children, many of them Catholics; also an evening school for men and boys. There are two services a week in his church for Roman Catholics, and about 60 persons attend, and much good is done by these services. This good man is toiling on the very ramparts of Popery, and catching men for Christ from the jaws of death; and so cheerfully and devoutly does he labor as to make me quite ashamed. It may interest you to know that his church assemble in an upper room, I think at the top of the house, perhaps 60 by 65 or 70 feet, with plain board seats, with slat backs, and if I could judge by the example of one family I visited, is filled by a very devout and honest people. This family is composed of a fine-looking black-eyed man of 37, his wife a thoroughly industrious woman of sprightly mind, two nearly grown children

and one partly grown. This loving family reside at the top of a house, at the head of a narrow lane, with the entrance so low as to have damaged my hat for not stooping more at entering. The wife and oldest daughter are lace workers; the husband and oldest boy shoemakers, and the younger boy is, I suppose, at school. I told them I loved them as members of the family of Christ, and found no difficulty in believing that they loved me as well in Christ. Their worn Bibles were prominent articles of furniture of their little room, which was parlor, lace-room, bedroom and kitchen. I inquired of their employments, remuneration and the like, and was amazed at the very small sum they could earn by the greatest industry. The hope of a heavenly home produces a contented mind and cheerful spirit.

"I must add one statement made by the pastor of this flock of Christ. He said "I once received 700 francs (\$140) from the Foreign Evangelical Society of America," and with such beaming gratitude as to impress me deeply. I believe the government pay a part of this good man's way. The Liberal party here is not nearly so powerful as in past times, but nevertheless, it seems to hold in check the power of the Man of Sin.

"Truly yours,

C. PARKER."

ROMAN CATHOLICISM AS IT IS IN ITALY.

PART III.—TREASURE OF HOLY INDULGENCES, (TESORO D'INDULGENZE.*)

PROCLAMATION OF THE ARCHBISHOP OF NAPLES, 1846.

"In order to obtain the holy Indulgences, we must commence the preparations necessary to make a good confession and a good communion." [Here follows a short statement of the requisite preparations.] "This being done, we can obtain the treasures of the holy Indulgences; without due preparation not only should we not acquire the Indulgences, but we should run the risk of plunging ourselves into *eternal* destruction. Let us reflect on this. I have thought it necessary to mention these things here, because they are the most important we have to think of."

"I. Eighty thousand years of indulgence, confirmed by Benedict XI. are obtained by those who, on their knees, say 'Lord my God, who for the redemption of the world wast willing to be born, circumcised, and rejected by the Jews,' etc. etc. 'Thou, my Lord Jesus Christ, by virtue of

* According to the "*Breve Compendio della Dottrina Christ.*" (p. 19,) republished in 1846 by order of the Archbishop of Naples,—the power of the Church to issue Indulgences is founded on the treasure of the *infinite* merits of Jesus Christ, of the Most Holy Virgin, and of the Saints.

thy holy Passion, and the merits of thy holy Cross, deliver me from the punishments of Hell,' etc. etc.

"II. Eighty thousand years of indulgence are obtained, as may be read on a marble tablet in the church of St. John, at the Lateran in Rome, on repeating 'My Lord Jesus Christ, dearest Father, for the sake of the joy which thy most beloved mother felt in that hour when Thou didst appear to her at holy Easter, and by her joy, when she saw Thee glorified by the splendor of the Divinity, (divinità,) I entreat thee, mercifully to illuminate me with the gift of the Holy Ghost; that I may be able to do thy will all the days of my life. Thou, who livest and reignest in all eternity. Amen.'

"III. Fifteen souls are driven out (si scacciano) of Purgatory—which Indulgence was confirmed by Clement III.—when a person says the following words of the most Holy Virgin to the dead Jesus:

"'O inexhaustable source of Truth, how art thou dried up. . . . O most high Godhead (divinità) in what poverty dost thou let thyself be seen by me,' etc. 'Have mercy on all creatures.' A Paternoster, an Ave and a Gloria for the person who has caused this Indulgence to be printed."

"IV. Plenary Indulgence is obtained and one soul delivered from Purgatory, when, before a *picture or image* of Christ crucified, the following prayer is recited, and God prayed to for the necessities of the Church,—confirmed by Clement VIII. etc. 'O my beloved, good Jesus, see me, prostrated by thy most holy presence, beg thee with burning passion to impress on my heart feelings of Faith, Hope and Love,' etc. etc.

"V. Plenary Indulgence was granted by Pope Innocent VIII. at the request of Queen Elizabeth of Spain, to all those who pronounce the following prayer:

"'Heaven save thee (si salvi) O sovereign Virgin,
 Star, brighter than the Sun,
 Compassionate Mother of God,
 Far sweeter, more rare too, than honey,
 Still redder than the rose,
 And whiter than the lily,
 Thou flower of all virtue,
 Honored by all Saints,
 In Heaven the most sublime,
 Amen.

A Pater and an Avé.'

"VI. Plenary Indulgence (toties quoties) was granted by Pius V. to every one who repeated the following prayer:

“ ‘Thou art the great Queen,
The whole world boweth before thee,
Thou savest (salvata) *my soul*.’

A Pater noster and an Ave.

“The benefit of one hundred Masses for the year will be had by every one who daily recites the following prayer with pious feeling, together with an Ave for the person who caused it to be printed.

“Virgin and ever immaculate Mother of God, and my Mother of Mercy, Mary, employ thy powerful intercession, that I and all creatures may ever acknowledge and love Jesus Christ, thy most beloved Son. *Salve Regina.*’ etc. etc.

“VIII. On the Sabbath after His death, will be delivered from Purgatory, whoever shall wear the *dress* or habit (abitino) of the Madonna del Carmine, (the Holy Virgin of the Carmelites,) and observe with exactitude the Church fasts. O, with what strictness and mortification did the early Christians keep the Vigils and the forty days’ fasts, there now remains to us but *one fast of forty days, and nobody observes it!* But let us remember that, in order to reach Heaven, one path still remains; that path is Penance, and without Penance—Hell!!

“Moreover (to participate in this deliverance) *we must abstain from meat on Wednesdays*, and according to condition, live in chastity. But the *first duty* (dovere) is, to have the *habit* blessed; the second, to be *registered* by a Pater of the Carmelites, the third, to wear the habit, which must be of wool, *day and night*, otherwise no advantage is gained.

“These privileges and obligations have their origin in the apparitions of the most II. Mary to St. Simon Stochio and to Pope John XXII. and have been approved by twenty-two Popes.

“IX. Furthermore, the Indulgences attached in this manner to the above mentioned Carmelite, as well as to the other *Habits*, of the Pains of Mary,* ‘della mercede’ and particularly to that of ‘the conception’—are all innumerable, daily and plenary, both during life and in the hour of death.

“With the *habit of immaculate conception*, which is blessed by the *Theatine Fathers*, are connected all the indulgences attached to any order, (religione,) *holy place* or *person*. More especially, by reciting six Pater nosters, Avés and Gloria’s, in honor of the holy Trinity and the immaculate Mother,

* In the “*Divote preci solite recitarsi dai P. P. dei ‘Servi di Maria,’*” printed at Florence and sold at the doors of the Annunciata, there is, p. 22 seg. a list of all the indulgences granted by several Popes to those who recite the *crown of the seven Pains (of Mary)*, also of the mercies (benefici) obtained by the brothers and sisters who wear the habit of the *afflicted* (addolorata) *Virgin Mary*, and a specification of the *eighteen days* of the year, on *which a soul can be released from Purgatory*.

we may obtain, toties quoties, all the *Indulgences of Rome*, of the *Portiuncula*, of Jerusalem and Gallicia, which amount to five hundred and thirty-three plenary Indulgences, besides the temporal ones, which are *innumerable*. All this is taken from a paper printed by the Theatine fathers themselves. The best course is, to wear all the four *habits at once*, as they are united in such a manner as to form only one; they are to be blessed by the fathers of St. Alphonso, *sopra Torsia*. These four united habits are sold in the Strada dell'Arcivescovado, No. 63.

"X. The most ample Indulgences for those who devoutly acquit themselves of the exercise of the 'Via crucis,' because, by visiting the stations all the Indulgences of Jerusalem are earned, just as if the person were in those holy places himself.

"XI. *Continual indulgence of three hundred days*, for every time of saying with a penitent heart: 'Jesus, Joseph and Mary, assist me in the agony of death; Jesus, Joseph and Mary, may I breathe out my soul in peace with you.'

"XII. Two hundred thousand years of holy Indulgences to him, who repeats three Pater Nosters, Avés and Glorias to the three *naked bones* (*ossa*) of the suffering Christ.

"XIII. Thirty thousand years Indulgence were granted by ALEXANDER VI. to him who should pronounce three Avés before the *picture* of St. Anne, and pray thus: 'God save thee, (ti salvi) O Mary, full of mercies, the Lord is with thee, be thy mercy with me; blessed art thou among women, and blessed be thy mother, St. Anne. Of her wast thou born, without stain and without sin, O Virgin Mary, of thee was Jesus born, the true son of God! Amen.'

"XIV. Ten thousand years of holy Indulgences for him who repeats three Pater Nosters and Avés to the sufferings of Jesus Christ, and to the pains of the most holy Mary. .

"XV. Three thousand eight hundred years of Indulgence to him, who hears the Mass with devotion and attention.

"XVI. Seven hundred years holy Indulgence to him who kneels at the tolling of the bells and recites the 'de profundis' for the dead.

"XVII. One hundred years holy indulgence for him who says: 'Be the holy Trinity and the most holy Sacraments known (*conosciuta*) and loved by all, blessed be the most holy, pure, immaculate conception of the *blessed Virgin Mary*.'

"XVIII. One hundred years holy Indulgence to that person who repeats: 'Praised, blessed and glorified—eternally by all creatures be the most pure and immaculate *conception of the blessed Virgin Mary*. Amen.'

"XIX. One hundred years holy Indulgence to him who says: 'Blessed

be the holy most pure and immaculate conception of the blessed *sempiternal* Virgin Mary. Amen.'

"XX. Seven years holy Indulgence to him who repeats with devotion the (christian) exercises (atti)* of faith.

"XXI. Five years holy Indulgence to him who *accompanies* the *viaticum* without, and six years, *with a taper*.

"XXII. Five years for him who kisses the regular habit. One year and forty days to him who *kisses* the Cross.

"XXIII. *Many* Indulgences to him who says: '*Soul of Jesus Christ, sanctify us!—Body of Christ, redeem us.—Blood of Jesus Christ, wash from us all sin!—Water of the side of Jesus Christ, purify us!—Passion of Jesus Christ, strengthen us.—O good Jesus, hear us!—Conceal us in thy wound! Never allow us to depart from Thee!—Defend us against the infernal enemy.* In the hour of death call us to Thee in Paradise, that we may come to praise thee through all Eternity, together with the Angels and the Saints. Amen!'

"XXIV. *Many* Indulgences to him who repeats: '*God be ever blessed, blessed be his Holy Name!—Jesus Christ, real God and real man! Blessed the most Holy name of Jesus! Blessed (be) Jesus in the most holy sacrament of the altar! Blessed, the most precious Blood of Jesus Christ. Blessed, the great Mother of God, Mary, the most Holy! Blessed, the name of the Virgin and Mother, Mary! Blessed be God in his Angels, his Saints and in all his creatures to all Eternity. In te, Domine, speravi, non confundar in æternum.*'

"XXV. Delivered from all danger will be he who wears the *Benediction of St. Francis*, (chiunque porterà in dosso la Benedizione di S. Fr. etc.)

"XXVI. Seventy thousand years of Indulgence to him who repeats the third part of the Rosary; namely, five stations, and Plenary Indulgence for whoever says the whole Rosary on all principal Festivals. Such is obtained by all those who *are inscribed* in the *Book of the Rosary*, provided they wear the Crown of five stations, blessed by the Dominican fathers, and studiously meditate on the mysteries. Moreover the Holy Virgin said to the blessed Eulalia, that she took more pleasure in five stations recited with calmness and devotion, than in fifteen spoken in a hurry and less devoutly. For this reason it is advisable to repeat the Rosary kneeling *before an image* of the Holy Virgin; and it is worthy of attention that these prayers are of more avail, when offered in company with others, than when performed alone.†

* Hereby are understood the exercises of Hope and Love, also those of Repentance and Adoration.—Ed. note.

† In the "*Tributo quotidiano di preghiere—alla immacolata madre di Dio.*" etc. reprinted at Rome in 1844, we find the following more detailed information: "In order to incite all the faithful to take refuge in the frequent devotion of the holy Rosary, BENE-

"XXVII. Seven years Indulgence for whoever prays mentally (oraz. mentale) for half an hour on one and the same day, and plenary Indulgence for him who does the same at the commencement of a month.

"XXVIII. Plenary Indulgence, No. 50 (?) toties quoties, to every one who visits one of the churches of the Pii P. P. Operarii, and No. 187 of seven years and seven Quarantaines to him who says a Pater Noster and an Avé, and prays to God for the advancement of the Holy Church; this is to be read on a tablet in those churches of the P. P. pii Operarii.

"XXIX. Innumerable Indulgences for visiting the chapel of the Treasure of St. Januarius, especially on the church festivals, as may be read in the aforesaid Treasure of St. Januarius.

"In our devotions, therefore, particularly when at church, let it always be *our intention* to acquire as *many Indulgences* as possible, *both in life and death*, always keeping ourselves in a fit state of preparation, by having properly confessed and taken the Sacrament (of the Supper.) Then let us, conformably to the intention of the holy Indulgences, pray to God for the advancement of the Holy Church, for peace and concord among Christian Princes, for the *extirpation of heresies*, the conversion of Infidels, Heretics, and all sinners; and for the assistance of the holy souls in Purgatory. (Anime S. del Purg.) Amen. A Pater Noster, Avé and Gloria conformably to the intention of the Popes, who have confirmed these holy Indulgences.

"Whoever contributes towards making this precious and ample collection of holy Indulgences, generally known," (the rest of the sentence is wanting;—it is most probable, that the *manuscript* continuation contains an assurance of Indulgences to whoever promotes the circulation of these papers—the conclusion is) and are sold in the Strada dell'arcivescovado, Nos. 63 and 67, by Raphael Miranda—with permission of the Revisor of Police.*

dict XIII. by a Breve Santiss of 13th April, 1726, granted all faithful Christians, who, with a repentant heart recite the *whole Rosary*, or at least a *third*, viz. five stations, one hundred days Indulgence for *each Pater Noster* and *each Avé*; but *plenary indulgence* if they repeated, every day, at least one third, and confessed and communicated once in the course of the year. For the enjoyment of *this indulgence* it is necessary that the Rosaries should be blessed by the Dominican fathers, and the Mysteries duly meditated. Those, who belong to the *Fraternity of the holy Rosary*, which, wherever it may be, is canonically established, are favored with many other Indulgences, as by Breve nuper, etc. of INNOCENT XI. dated 31st July, 1679, and by Breve ad augendam, of PIUS VII. of 16th February, 1808."

* A not uninteresting parallel to the above list, is offered by one contained in a *catechism* printed in 1843 at *Friburg*, in Switzerland, with the approbation of the Bishop of *Lausanne and Geneva*, (P. Tobias Penni,) page 209, bearing title "Indulgences which are easy to be obtained." They are as follows:

"I. Indulgence for a hundred days, 1°. For every time of saying the 'Thrice holy,' (for the Trinity.) 2°. For every time of repeating the following prayer: 'Eternal Fa-

PROTESTANTISM AND THE CHURCH OF ROME.—THE NEW RELIGION.

The following spirited and able treatment of the "new dogma" and some of the points of controversy it involves, is from our esteemed brother Mr. King. These letters will be read with interest.

"January 4th, 1855.

"TO THE VERY REV. FATHER IGNATIUS SPENCER.

"DEAR SIR—Can you tell—who can tell—what is the Roman Catholic religion? I do not inquire what it has been—though that is a momentous question—but what is it now? What has it lately become? Are you competent to answer this question? Where and what is the 'living speaking infallible authority' that can answer it?

"A new difficulty has arisen. A new phase of the condition of Christendom has been exhibited. What is the nature, and what is the value of the Pope's recent decree? What shall be its influence and results?

"The Pontifex Maximus has fulminated his decision—his ukase—declaring that the notion of 'the immaculate conception' of the Blessed Virgin Mary, the mother of the manhood of our Lord Jesus Christ, is, shall be, and *always has been*, the faith of Christians. But does he not know—do not you know—and does not all the world know—that this is not true? and how are you and all mankind to believe what you know to be false, simply because the Pope says it?

"Observe, I pray you, that this decree regards not only matters of doctrine, but matters of fact; and matters of fact, not as purporting to have occurred in the other world, but in this; not in the region of purgatory, but in the sphere of history. How, then, can this new dogma be received? and if any one professes to believe it, in what sense can he be said to believe?

ther, I sacrifice to Thee *the precious Blood of Jesus Christ.*' 3°. Whenever the following prayer is said: Blessed be the holy and *immaculate conception* of the glorious Mother, Mary.' 4°. For every 'Holy Angel of God, to *whose protection* Divine Providence has *consigned* me, illuminate me,' etc. 5°. Once in the course of a day, on saying: 'Be ever praised—the holy and Divine Sacrament.' 6°. Every day once, on repeating the following prayer: 'The most holy Will of God be done in all things.' 7°. Whenever at the tolling of the bell, the prayer 'Angel of the Lord' etc. is said kneeling. 8°. Whenever at the sound of an evening bell, a 'de profundis' etc. or a Pater Noster and Ave Maria for the dead is repeated.

"II. Three hundred days Indulgence every time, 1° the three following prayers are performed, (those already mentioned in No. II. of the Notif. of the Archb. of Naples.) 2° On saying the Litany of the most blessed Virgin.

"III. Indulgence of five years and five Quadrageses, on *accompanying* the holy Sacrament

"IV. Indulgence of seven years and seven Quadrageses, on *accompanying* the holy Sacrament with a *burning taper* "

"Permit me to solicit your serious attention to a few remarks about this whole transaction.

"First, consider how this addition has been made to the Roman Catholic religion. The Pope has decreed it! No council has decided upon this question. The apparatus of infallibility has been dispensed with, and the understanding, memory, conscience, Christianity of the Roman Catholic world must all be made over again by the assertion of Mr. Mastai! Now, dear sir, is it possible that the Roman Catholics of the civilized world, in this age, can allow their religion to be manufactured in this way? It is superfluous to demand, is the Pope infallible? for, without waiting to ascertain whether 'the ayes have it now-a-days,' in the divided and contradictory sentiments of the 'Catholic unity' on this question, it is obvious that more than infallibility is assumed. Is it not a grotesque and blasphemous attempt upon the attribute of Omnipotence, to undertake to persuade the world that Divine revelation, human history, and the faith of mankind, can all be made, unmade, contradicted and annihilated at the bidding of a priest? And has it come to this, that Roman Catholics do not know, and cannot know, what is Christianity, or what Christianity is; what they do believe, should believe, or have believed; but must make their religion, their whole souls, a blank, a chaos, prepared to take any form or impression which papal policy or superstition may from time to time impart? Surely this is an anachronism in more than one sense; and in the name of humanity it may be hoped that Roman Catholics will protest against this obsolete assumption of intoxicated spiritual despotism.

"Consider, secondly, what has been the source and warrant of this conclusion of the Pope. Not the divine revelation. No sanction can be adduced, or is even attempted or pretended to be drawn from the word of God for this new dogma. The apostles did not teach it, imply it, believe it, or leave room for it. Their preaching and writing omit it, exclude it, and conclude against it. Their general proclamations of the gospel, and their *summaries of Christian doctrine*, could not be what they are had they believed it. It formed no part of 'the faith once delivered to the saints' by the inspired and authorized ambassadors of Christ.

"Not the writings of 'the Fathers,' as they are called—not the ancient creeds, or general councils—not the modern creeds and councils. In all ecclesiastical antiquity—in all the dogmas, decisions, decrees, of all the contentious, contradictory clerical conclaves that divided, distracted, and degraded Christendom, from the Nicene to the Tridentine age, this fancy is not made a part of Christianity, and the attempts of some fanatics to establish it, in comparatively modern times, were severely ridiculed, and effectually condemned by the *authorities*, including several of the popes!

"If it be a just inference from the Mary-olatry that has so long prevailed

in the Churches of Rome and Russia, the logical necessity has never been recognised by Greek or Roman Czar, or Pontiff, until now.

"The inventors of the title of 'Theotokos' (mother of God, or Godmother) in the Nicene age—the *Collyridians*, the idolatrous cake-makers to 'the queen of heaven'—the real originators of Mary-worship in the beginning of the dark ages—the authors of the rosary of the scapular, of the blasphemous parody on the Book of Psalms, and even the revolting rhapsodies of the St. Alphonsis Liguori, and others, may all have been pioneers and co-workers to Pio Nono in the fabrication of this new doctrine; but its real and recognised patentees and proprietors are *the Roman Catholic people of this present age!* My good friend—is the Pope mad? and have all his advisers—if he has any—been smitten with judicial blindness?

"THE PEOPLE HAVE WILLED THIS NEW DOGMA! The Pope referred the consideration of this question, a year ago or more, to the bishops and clergy, to ascertain the desires of 'the faithful' throughout the Roman Catholic world; and now, with the assistance of a number of bishops from different parts of Christendom, he announces this article of faith, in compliance with the pious aspirations of the universal church.

"This accords with your own statement, (in reply to a question of mine in our former correspondence,) that 'the Catholic Church is a body of people, of all nations,' &c.

"Now, if the people be the church—if the church possess authority and infallibility—and if, by virtue of these qualifications, the people have invented and established this new doctrine; then what shall hinder their exercising their prerogatives still further? If it be found that it is a pious aspiration of the faithful people, that they should be free to read and study the word of God for themselves, and to reject whatever is contrary to its teaching, then what shall be the end of the Pope and his system? Will he become the oracle of the universal church in announcing the termination of idolatrous superstition, and in decreeing his own downfall from the throne of anti-Christian despotism? Is this the end, whose beginning the Pope has now inaugurated? If the people be recognized by the Pope as competent to settle an article of faith that has been left unsettled by all the fathers and creed-makers of antiquity, then who shall deny their right to dismiss an Italian prince from his place of usurpation as head of the Catholic Church, and to assert for themselves the liberty with which Christ makes his people free?

"How wonderful are the ways of God to the children of men; and what an awful glory will it shed upon the history of his Providence, if this audacious act of papal usurpation be made the harbinger of the crisis that shall introduce the Christian jubilee of the world!

"Reserving remarks on the logical and theological aspects of the subject till next week—I am, dear sir, yours faithfully,

"A. KING."

"TO THE VERY REV. FATHER IGNATIUS SPENCER.

"DEAR SIR—I earnestly request you now to consider the new dogma, in some of its logical, theological, and chronological aspects.

"The notion of 'the immaculate conception' is a part of the glories of Mary; but it does not very clearly appear whether it should be considered as a cause or as a consequence of the worship of the Virgin. Either she is worshipped because of this belief; or this belief has grown out of her worship. Which is it? It evidently ought to be the former, but fact and history seem to say that it is the latter.

"It is only *now* this notion has become a part of the Catholic faith; but the worship of the Virgin has existed for centuries. The word of God says, '*Whatsoever is not of faith is sin.*' The Worship of the Virgin has been not 'of faith,' but of *fancy*—of fanaticism. Now, was this unauthorized practice of mere popular superstition, *presumptuous, fanatical, sinful, idolatrous*, during all preceding ages and times until the 8th of December, 1854? And has the 'raree show' in St. Peter's on that day transubstantiated this ephemeral and vapoury superstition into the substantial reality of an eternal verity of the Christian faith? Who does or can believe this? Further, it is agreed that the Virgin Mary's freedom from the taint of original sin was necessary to the purity of our Saviour's humanity, thus shifting back the scriptural miracle of our Lord's incarnation into the region of conjecture, and assigning to the honor of Mary the miracle which Christianity alledges exclusively of Christ. Is not this an attempt to turn our whole religion into a *myth of priestcraft*?—a blasphemous proclamation to the world, inviting and authorizing all the blasphemies of infidelity in contempt of the gospel?—and will not God and man visit the guilt of this impiety on the head of papal Rome?

"Was the Virgin Mary born of human descent? Had she a human father and mother? If so, must not the logic of superstition go back in her genealogy, until it separates her in her ancestry from all the human race, and invents a tale to prove that she was conceived *before Adam tasted the forbidden fruit*?

"Pio Nono may revive and authorize the shocking profanity of the rosary of 'the blessed St. Anne, mother of the blessed Virgin, and GRANDMOTHER OF GOD ALMIGHTY' (!); but even this would not be enough for the logical necessities of the new religion. It falsifies the divine revelation concerning the nature of Christianity, and the moral condition of the human race.

"How shall the Pope extricate himself and his fellow-conspirators from the difficulties of their position? They assume by their 'definition' to have augmented the glory of 'the mother of God,' and to have made that which never was so before, an Imperative article of the Christian faith, *without adding to the articles of the Christian faith*! But now, dear sir, I entreat you

and all other Roman Catholic clergymen, to consider your logical situation on this point. Either this new dogma is in the divine revelation, or it is not. If it be, where is it to be found? Can you produce the texts? Take the Douay Bible, the Latin vulgate or the original Greek of the New Testament—ignore the Protestant translation if you will—and tell us the scriptural warrant of this doctrine in your Bible. Then recollect that the Roman Catholic hierarchy is sworn by the creed of Pius IV.—the creed of modern Tridentine Romanism—not to ‘take or interpret holy Scripture otherwise than according to the unanimous consent of the fathers.’

“Can you produce the proof that the fathers were unanimous in interpreting any portions of holy Scripture in support of the immaculate conception? If not, I ask—and the whole intelligent world will ask—are not the Pope and his accomplices deliberate violators of the law of infallible papal authority, and guilty of a flagrant act of perjury in attempting to palm this dogma on the world? Will you, sir, or any other Romish priest, offer a plain and conclusive answer to this question?

“But you know, or ought to know, that the authority of the fathers cannot be pleaded. They neither held this notion as taught in Scripture, nor referred to it as a Catholic tradition, nor even proposed it as a philosophic speculation. Some of them even declared against it; and the patrons of the new religion modestly inform us that the fathers, both ancient and modern, were in error! Saint Augustine and St. Jerome, as well as St. Bernard and all ancient and some modern authorities are flatly contradicted by the Saints Hughes and O’Brien, Mastai and Wiseman, of 1854, who say that ‘this is the Catholic faith,’ although holy Scripture, Catholic tradition, and the authority of the fathers unanimously say *NAY*. Now, sir, as the early fathers did not hold this dogma, it is clearly not derived from Scripture or tradition, and stands before the world simply as an invention of modern superstition. If the present Pope be right, his predecessors have been wrong. An eminent Roman Catholic authority in this part of the world, in remarking upon the astounding fact that a former pope (Alexander VII.) forbade the accusation of heresy *on either side of this disputed question*, coolly informs us that ‘after the definition, whoever denies the immaculate conception is a formal heretic. Before that definition of it there was no formal heresy in denying it, for *the authority of the Catholic Church had not proposed it as a revealed truth*’! Why not? we ask. If it was a ‘revealed truth,’ why did the popes withhold it from the Catholic world? What right had they to keep it in the dark? How dare they resist the pious aspirations of the faithful? and what a useless and impious set of fellows must they have been, to have maimed and misrepresented the Catholic faith, and so long resisted and prevented the suitable honor of the mother of God!

“Say, now, has not this definition come too late? Is not the world too

old for it? It not only condemns all the most eminent for piety in the Christian Church, and all the faithful and clergy of the papal community, including many popes and fathers, in ages past; it turns into heretics millions of pious Roman Catholics in our own day, and presents insuperable obstacles in the way of some who have been traveling toward Rome. You can judge from your own experience. You recollect how your own mind was agitated *on the subject of praying to the Virgin* when you joined the Roman Catholic community; and how anxiously you inquired—on your first visit to Rome—for some Catholic authority for WORSHIPPING GOD ALONE. Alas, in Rome you inquired in vain! All within her pale must worship, and have ‘worshipped and served the creature rather than the Creator, who is blessed for ever.’ Rom. i. 25.*

“You submitted, though you were not convinced. After many pangs of conscience, and severe struggles with your better feelings, you became a worshipper of Mary. But the dogma of the immaculate conception was not then an article of faith, as it is now. Had it been presented to your mind then, you might have rejected it, and become a ‘heretic’ like St. Bernard, St. Augustine, or ‘Pope Alexander VII.’ How your intellectual throat has been operated on since, to make you swallow this new dogma, I cannot say; but you are doubtless aware that as several bishops, some religious orders, and many of the pious laity in the Roman Catholic Church refuse this invention, and are already heretics; so there are multitudes in the several churches and nations of the civilized world to whose minds this extravagant fancy presents the conclusive evidence that the papacy is given over to the doom of an incurable idolatrous superstition.

“While God is ‘shaking the nations,’ to prepare the earth for the universal triumphs of the truth; while the pagan world is being revolutionized in favor of Christianity; while the dominion of Mahommedanism is falling to pieces before the terrors of a nominally Christian war, and under the influences of a real Christian civilization; while Jews await the fulfilment of prophecy in the progress of the gospel, and infidelity turns pale in presence of demonstrations that it is from God—This, dear sir, this is the time chosen by the vaunted head of Christendom to advertise all nations of men that Romanism is the fanatical, blasphemous, blindfolded WORSHIP OF A WOMAN! Verily, my friend, the papacy has been inviting the world’s attention, while hanging the millstone around its own neck.

“I earnestly beseech you to think seriously of the progress of apostacy, by which it is proved that this new religion is *not* ‘the truth of God.’—Faithfully your friend in the truth,
“A. KING.”

* It is worthy of remark that this text, thus rendered, is to be found in the Epistle to the Romans, the inspired words addressed to the first Christians in Rome, as given in the Douay Bible, the Roman Catholic Bible!

EVANGELICAL CHURCH OF LYONS.

So much interest attaches to the circumstances of this well-known missionary Church, that we are glad to find, in a recent appeal addressed to us by its pastors, a short sketch of its past experience, as well as a statement of its present condition. We hasten to translate the letter in which these facts are given, trusting that it may meet with a response from some of our readers who have at heart the spread of the Gospel in France.

"REV. AND DEAR BROTHER,

"We come to lay before you a view of the actual state of the evangelical cause at Lyons. Permit us briefly to relate the circumstances which compel us to make this appeal.

"The work of Gospel missions at Lyons is one of those enterprises which the Lord has favored with a most rapid extension. In 1825 the flock, which since has been multiplied by hundreds, consisted of only three individuals. In 1832 the Evangelical Church was constituted under its present form, with a membership of fifty persons. In 1833 this congregation met in a chapel accommodating some two hundred hearers. In 1839 it was found necessary to enlarge this hall by one third; and in 1840 this space had already become quite insufficient. We sought in vain for another place of worship to rent, and were obliged at length to build. It was resolved that the new building should seat about seven hundred persons. The question naturally arose, whether on the one hand we should ever find the means of realizing a project so disproportioned to our resources; and on the other, whether it were not too ambitious a plan thus to double the size of our place of worship. But we started with the principle, that when God imposes upon us a task, he takes upon himself the burthen of its expense. We were obliged to look for a sum of 150,000 francs, (\$30,000) of which more than 80,000 went for the purchase of the building site. We received from our benefactors 100,000 francs in donations, and 51,000 upon a mortgage of a part of the property. The chapel was filled on the very day of its dedication, and after a lapse of four years became in turn too small. It was found necessary to open in the quarter of the Croix-Rousse a hall seating three hundred and fifty persons; afterwards, another was opened in the quarter of the Brotteaux; and later still, a third in that of the Guillotière. Since then we have opened successively, in the more distant parts of the city, five other places of worship, where services are held every week. These colonies have enabled us to go on for the last nine years in a building which, besides the inconvenience of its small size, is uncomfortable from its want of ventilation, its excessive warmth in summer, and the unpleasantness of access to it. But when our meetings have been of a nature to interest the whole church, this inconvenience has

been more than usually felt; and at the recent meetings of the Evangelical Alliance, the street was filled with persons who were compelled to return home, not having been able to enter the chapel. We said to ourselves on that occasion: It is time for us to leave this place.

"The Lord has already provided for this event. The cutting of a new street in the immediate neighborhood of our chapel had long been projected, but has only now been decided upon. Our buildings must be vacated by the end of June, 1855. What were we to do? We needed a chapel seating at least 1200 persons; and another building for our three schools; and this in the heart of the city, as it was to serve the purpose of a central establishment, of which our other places of worship should be the branches. Our way seemed hedged up with impossibilities. The value of land, in the city, had increased to such an height that we could not expect to obtain a building site for less than 250,000 or 300,000 francs (\$50,000 to \$75,000.) Besides this, there was the difficulty of finding, in a town where the clergy exert a species of omnipotence, any one who would be willing to sell for such a purpose; and finally, there was the difficulty of obtaining the consent of the public authorities. There again God removed all obstacles. We have found a position even more favorably situated than that which we are compelled to leave. It is near the City Hall, in the very centre of Lyons. It has cost but 125,000 francs, half of the average price of land. It was sold to us without hesitation, and we have received permission to construct upon it a chapel and schools. There remained the question of funds, and this must depend upon the amount of indemnity awarded to us by the board of assessors. Our highest expectations from them reached only the sum of 135,000 francs over and above the original expenditure. We received 160,000. The sum required for our new enterprise, in addition to this award, is 100,000 francs (\$20,000.)

"This review of our situation will show you, Rev. and dear Brother, that we have not hastily reached the conclusion of appealing to you for help. In all this affair we have not acted of our own accord; it is God who has led us, step by step, walking before us, by his merciful directions, as he did with his people in crossing the desert. We know well that appeals for all kinds of enterprises have multiplied at such a rate that people have nearly ceased listening to them; but you will perceive that this commends itself very peculiarly, by reason of its importance and urgent necessity, to consideration. The question lies before us, whether the city of Lyons shall continue to possess a place of worship where thousands of souls are enabled to hear the Gospel. If we remember that this city is the metropolis of Romanism in France, and that from this spiritual fortress the Romish propaganda sends forth its thousands of missionaries who spread over the whole world, the answer cannot be doubtful. Observe too, that this is no new undertaking; nor

is it in behalf of a floating and unsettled congregation, composed of elements merely temporary. The gradual but constant progression of the work at Lyons gives us the most entire confidence in its future advance. A flock consisting of five hundred communicants, who profess to have given their hearts to Christ, and who for the greater part have come out of the Romish Church; gives a solid and permanent basis to the cause of truth in our city. Outside of this flock, we number about two thousand persons who attend our services with more or less regularity.

"Our adversaries do not deceive themselves as to the importance of this enterprise. This their growing excitement, their attacks by means of pamphlets, petitions, and all sorts of opposition, sufficiently indicate. Our brethren in the faith will not feel less interest in the matter. We need their help: for of ourselves we are unable to bear the burthen God has laid on us. We shall do our utmost, but this will be but a small portion of the required sum; for the distress among our manufacturing classes, and the expensiveness of living, have reduced the resources of our congregation to a very small amount; and besides, we have to raise annually the sum of 60,000 francs (\$12,000) for the support of our worship, our infirmary, our poor, and our laborers of evangelical missions in the country around us. Come then to our relief, beloved brethren. It was for a work of building that Moses and David asked the offerings of the people, to erect the tabernacle and the temple. The Israelites, though a stiffnecked people, brought gifts so numerous that it was necessary to arrest their enthusiasm. David rejoiced greatly because they willingly offered, with all their hearts. We are assured that we too shall have reason to thank God for the liberality of our brethren.

For the Committee,

GEORGES FISCH, Pastor.

HOME FIELD.

A French missionary on the Canadian frontier, mentions among cases of interest, that of "a young physician, a man of talent and active intellect," of whom he entertains great hopes. "I conversed with him a few days ago," says our missionary, "endeavoring to impress upon his mind the obligation resting upon every individual to consult the Bible only, for all that concerns his salvation. A remark which he made in reply showed the working of truth upon his views. 'When Christ sent his apostles into the world, he told them to preach and baptize, not to grant indulgences and establish a ceremonial religion. Thus it seems to me, that the priests have imposed a great burthen

upon their people, which they were not directed to do.' There are other cases no less hopeful that come under my daily observation. The more I converse with the more educated class of the French, the more I am convinced that Romanism has no strong hold upon their convictions. They are too enlightened to remain the slaves of the Pope."

A laborer among the Irish in a village of New England, after enumerating his visits and distributions for the month, adds: "Thus I have been trying to sow the good seed of the word, and although I cannot tell of multitudes, who have been brought into the field of Christ, a few I trust will be stars in my crown of rejoicing. I find so little faith among Protestants as to the conversion of Roman Catholics, that it sometimes makes my spirits drag along heavily. But on the whole, I am encouraged. Some of these deluded creatures begin to break away from their priests. Some within the range of my labors have within the past year joined our churches. The process of their recovery is slow, and must be till Christians feel and act differently toward them."

This missionary mentions an instance of the triumphant death of one who had been brought to the saving knowledge of Christ through the reading of a Bible which had been given him. "On his death-bed he bequeathed it to his hostess, like him a Romanist, with the prayer that it might be blessed to her enlightenment."

Another missionary, who has recently been appointed to a station of great importance in the West, one of the strongholds of Rome in that region, writes as follows respecting his incipient labors:

"It is now a little more than a month since I came to this place. I arrived here on the 7th ultimo, as I believe I told you in my first communication. I spent some time in visiting the friends of the cause in this city, of whom there are a good many. They all received me kindly, and seem to be deeply interested in our labors.

"I have explored the field, and commenced operations. It is a good season of the year for my work, as the most of the laboring classes are now out of employment, and as they are not laboring for the bread that perisheth, we should try and give them the meat which endureth unto everlasting life. But alas! the priest hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die,' and the voice of the priest is the voice of God to these poor deluded creatures. Curse and swear, lie and steal, fight and get drunk, they may; for there is always free and full forgiveness at the confessional box, but to read the Bible, or worship God in any other house save the mass-house,

were a crime deserving of the inquisition. Independent of the other duties connected with my business here, I have visited between fifty and sixty Irish families—all Roman Catholics—and was received by more than half of them in a spirit of kindness, and with a desire on their part, that I should call and see them again. I have got about half a dozen children to attend the Sabbath schools, with a promise of more: and did you but know the prejudice that prevails among them here, and the inveterate hatred they bear towards Protestantism, you would not be surprised if I had told you that every door was closed against me. But such is not the case, thank God, and notwithstanding the extraordinary efforts of the priests, particularly the Jesuits, to poison the minds of the people by representing Protestants as the offspring of Satan—the enemies of God and of their *holy religion*, &c. Yet I find plenty of them to acknowledge that these same Protestants are their best friends, and the first to sympathize with them in their affliction and relieve them, when the priests pass by on the other side. I found one young man in a store kept by an Irish Catholic, where I had been arguing with a crowd of them a few days ago, who is rather intelligent, to accept of a Testament—yea, I believe he asked me for it, and said he would examine for himself, ‘to know whether these things were so.’ He is a clerk in the store, and I have had frequent conversations with him since. He is always very glad to see me, and so is the proprietor himself, although a rigid papist. They ask me a great many questions regarding the Protestant religion—such as the cause of so many sects—the reason why Protestants do not receive the sacrament of the Lord’s Supper as they do, (the Catholics.)—Where was the Church before Luther? &c. all of which I answer, proving and confirming all things by the Word of God, and praying that the Holy Spirit may bring home the word to their hearts with power. There are more of them too, who receive me kindly, and listen to me with apparent interest, as I read for them out of the Bible, the way God would have them to be saved. It is true that I have seen manifested in St. Louis, more of the spirit of Popery than ever I had seen before since I came to America; but I have much more hope of Roman Catholics, when they are in earnest about their religion, than when they are lukewarm and indifferent.

“There are in this city fourteen Roman Catholic churches, one of which, and the most splendid concern of all, belongs to the Jesuits. I visited this church, and the interior of it is admirably adapted to draw thither the lovers of curiosity and show. There is a large college attached to it, containing two hundred and sixty students. There are six Roman Catholic schools, where the children are taught gratis, and these schools, I am told, are sustained by the funds obtained from the select schools attached to them. About sixteen hundred children are in daily attendance in these schools. They have a good many more institutions of a benevolent character; such

as Orphan Asylums, an hospital, a home for unprotected females, &c. all of which are under the care and management of the Sisters of Charity, who, abhorrent though their principles be, we must give them credit for the ceaseless effort and untiring zeal whereby they try to put these principles into practical operation."

A German laborer in the same field writes :

"I have visited this month 166 families, of whom 142 were Romanists. I was for the most part well received, but in a few cases received ill treatment. My visits took me to every part of the city and its suburbs, and I can give you now a more perfect report than I could before. My present impression is, that this is a great field for us, promising good success. In the vicinity of the Roman Catholic churches, however, not much can be done. The people seem indeed to fear the wrath of the priests, and their sudden appearance, in case they should receive us in their houses *only* for a few moments. I am almost forced to believe that every Romanist feels himself obliged to watch his neighbor as much as possible, and to communicate instantly to the priest every suspicious circumstance. This business is especially for old women, who are the best instruments and most willing followers of the priests. The priests with their numerous vicars and helpers take every possible precaution to keep away their flock from all evangelical influence. It was chiefly in the neighborhood of the churches that I was treated so ill, and once threatened with blows if I had not left the room. In a similar manner I was received in several other houses in the same neighborhood. I could not have any conversation with them that might have enlightened their religious ideas; they refused to hear me. One person said to me that his priest had strictly forbidden them to speak with protestants on religious subjects, because these conversations were of no use, but very often led to doubt, and finally to apostacy and infidelity, (meaning protestantism,) 'to the eternal loss of the soul.' I was received more kindly, and even sometimes welcomed, by Roman Catholic families who live at a distance from their church. I found among them many who are indifferent enough, but have not lost all their faith. I found many an opportunity to expound the truth of the Holy Scriptures. One man said to me, 'I am a Catholic, but I do not believe all the priests say, I like good Protestants, and agree with them in many points; I should like to hear you, if you will come to see me again.' Some of them offered, if I should open a school in their neighborhood, to send their children; but I could not accept this invitation because they wanted school in the forenoon and afternoon.

"There is room here to do much for the spiritual instruction and enlightening of the people. If a good room could be obtained at a moderate price for a Sabbath-service, there are people enough who would be willing to

hear the Gospel. This is the case in the western part of ——— street and vicinity, inhabited mostly by Germans. I distributed there 5 New Testaments and about 50 tracts on Romanism, which were gladly received."

The following interesting statements are from our missionary Mr. Leo, who has been for some months engaged in lecturing in the manufacturing towns of New England, with signal success, in the awakening of the minds of hundreds of Irish Romanists, to the errors of their system, and the pure truth of the Gospel.

"Having just closed my labors in Worcester, I hasten to lay before you a report of the work performed there during the month past. Through the kindness of the Christian ministers of the city, I was enabled to introduce to the Churches at a united meeting, the object of my mission, as well as the general work of our Society. The free use of the large City Hall was granted me by the mayor and aldermen; and amid much anxiety on the part of our friends, I advertised my first lecture to Roman Catholics. Fifteen hundred persons assembled at the hour appointed for the lecture to begin, and of that number, *two thirds were Roman Catholics*. Throughout the entire course, the Roman Catholics attended in constantly increasing numbers. Never was better order observed at any public gatherings. Indeed, there was nothing offensive to their feelings, or insulting to their creed uttered by me, either in public or in private. And yet, I am bold to say that much was spoken that was calculated to shake their attachment to Romanism, and beget in their minds a more favorable regard for Bible Christianity. I presented before them the various doctrines of their Church, precisely as they and I in youth had been taught to believe them. I then showed the unsoundness of the grounds upon which those doctrines rest. Next, I endeavored to set before them the reasons for their rejection, and commonly concluded, by urging Roman Catholics to think for themselves, to read God's Word for themselves, to interpret it for themselves, and profess its doctrines in this free land for themselves.

"Hundreds of the poor generous hearted fellows shook me warmly by the hand, and assured me in language of unmistakable earnestness, that they were glad to hear me and see me. I could see several of the Roman Catholics with their Douay Bibles open before them, turning to find the various texts which I had occasion to quote against the false teachings of their church; while others of them would be busy with pencil and paper, taking hasty notes of other portions of the lecture. During the whole of the day following my lecture, they would come in large numbers to converse with me, on the subject of their religion, at my lodgings. As my course of lectures drew to a close, the glorious fruits of God's work were becoming every

day more apparent. Catholic men, women and children, came to get Bibles and learn the truth of Christ.

"During the last week that I spent in Worcester *I gave 22 Bibles to as many converts from Romanism.* Is not *that* encouraging? Is it not a rebuke to multitudes 'of little faith,' who think that all efforts to turn Romanists from error are unavailing? And many good Christian people in Worcester had given way to this unbelief: they were decidedly sceptical as to the possibility of any religious change in the Romanists around them; but all doubt on the subject is now happily removed. Said the Rev. Mr. B*** of that city, to his people, one Sabbath from his pulpit, "The success that has attended our brother's lectures in this city establishes the conclusion that Roman Catholics *can* effectually be reached."

A missionary in our own city reports encouraging progress, and gives the following summary of his labors during the past month. "I have made two hundred and thirty visits to families, in forty eight of which I have been permitted to engage in prayer. I have held sixteen preaching services, and one hundred and eighty-two prayer meetings. These latter seem to afford signs of promise. Roman Catholics who attend them appear to be interested, and their regular presence would indicate the sincerity of their profession."

The following extracts from the narrative of a German laborer in one of our western cities we give in his own imperfect language.

"My Report for this month will give you some account of my missionary labor.

"I feel more and more from day to day, that it was the Lords' will that I should come to this place; to this great field of labor; where there are so very few laborers for our Lords' kingdom among these thousands of Germans and other Roman Catholics. It is one of the largest fields, and I believe, also one of the hardest and most difficult in the country. The Priests have the greatest power over their followers; men and women are full of fear. Their children for the most part do not go to a free or Sabbath school, but to the priests' schools. There is in connection with every Catholic church in this place a day school, where also they have a school open on Sunday to keep the children from the Sabbath schools. Notwithstanding all this, there is a considerable number of Roman children in our Sabbath schools.

"In one family where I called in and asked for a permission to converse with them, they hesitated for a moment. I asked the father if he would not like to take a tract? he took one, but said: we have books enough for ourselves, and besides, our church does not allow us to read such books; I said to him, it would not hurt any Christian to read that which directs us to

Christ. He replied, 'I have read some of them, and I did not find any thing wrong, but we are taught, that there are false Prophets, who go around in the houses to lead the people astray.' I asked him if he did not think it needful in this country to look after the lost sheep; and I added: How did the disciples do? they went also from house to house talking with the people? The man answered, You may be right, and perhaps you are doing much good; after that I could direct them to Christ our Saviour and could speak and read the word of God, I left them with pleasant and encouraging feelings.

"At another place I asked the woman of the house if she would not like to take a tract? her husband exclaimed, we do not need it. I bade then good by and went on to the next house; there also I found strongly prejudiced Romanists, but they allowed me to make a visit. After a little conversation I read some lines out of a Catholic news-paper, to the effect; that every person over twenty one years of age was forbidden to eat meat on the fast days more than once in the day. I asked the husband if he could show me any such command in the Bible; he said, I do not know. I asked him if he had a Bible? he brought me the Catholic version; I opened it and read to them the third and fourth chapters of first Timothy. While I was reading, the neighbor who had refused the tract came in. I told him that we were reading a chapter out of the Bible. He kept silence; the woman said once, while I was reading; this is the first time that I have heard such things. I asked her, if she did not believe it? she said: 'I believe that the word of God is alone true.' I felt it made the deepest impression upon all. I could speak freely, and could direct them to Christ, that they might seek his Righteousness through faith the woman said: 'Sir, you are in the right; I believe it.' I left them very kindly disposed. The family and also the neighbor received tracts.

"Another visit I made to a Catholic family, where I had left a Bible sometime before, they seemed very pleasant, the husband said: 'I thought you had forgotten us, I could hardly wait for you to call again,' he brought the Bible to me and said: 'How I love this book.' I read some chapters to them out of Job, 18th and 19th chapters. He promised to send me his children to our Sabbath School. Before I left him he begged me that I would not stay away so long again.

"I visited another family, in which the husband told me; that he had been present a short time before in a Methodist church, where I preached; he said 'Your sermon went deep in my heart, and I have now joined the Methodist church with my wife.

"One woman whom I met brought me two Bibles, a Protestant and a Catholic one. I asked her if she loved these two books, she said, I and my husband, we know that this is the only truth, and we are no more blinded."

"In all, I have during the past month made 270 visits; 200 of which in Roman Catholic families. I have distributed 250 Tracts, 1 Bible and 10 Testaments. With twenty families I had prayer, and directed forty children to the Sabbath school."

FOREIGN FIELD.

EVANGELICAL SOCIETY OF FRANCE.

It is satisfactory to learn that our brethren of the Evangelical Society of France have obtained at least partial success in their endeavors to secure religious freedom, which had been seriously invaded by recent legislative measures. Having carried up their cause to the highest authorities, they have received assurances of protection and immunity for the future; and we may hope that before long those of their chapels which have been closed by command of local magistrates will be re-opened, meanwhile the preaching of the Gospel continues where these interruptions have not occurred; and even in the localities thus disturbed, the work has gone on in secrecy and with marked success. Where churches have been shut up and meetings forbidden, there have been small gatherings in private houses, in barns, and even in the open air; and the truth announced under such circumstances of trial seems to have been accompanied in many cases with more than ordinary manifestations of its power. Some of these meetings remind us vividly of ancient times of persecutions; we can with difficulty realize that in our own day such scenes are taking place. "On the third instant," writes a missionary from one of the stations where the greatest amount of trial has been undergone, "we had a meeting of forty-three persons, including the family of our pastor, in the woods of * * *. The Rev. Mr. ——— addressed us on the narrative of the healing of the man who was born blind John ix. He called on me to engage in prayer. We sang three times. We felt so deeply the immediate presence of God as to forget for the time that we were in the forest. In the afternoon twelve of our friends came to my house. We sang a number of hymns, read portions of the word of God, and bowed the knee together before Him who readeth hearts. It was a blessed day to me, and I trust to our friends also. During the week I continued my visits from house to house. On Wednesday I held a meeting of six persons at D——. On Sunday, the 10th, we had service at the same place as on the preceding Sab-

bath. More than fifty were present. Mr. ——— preached on the death and resurrection of Lazarus. The meeting was not interrupted. The weather was perfectly beautiful. Our pastor and most of us were seated on pieces of rock which we had covered over with moss and leaves; in a word, we were very comfortably arranged. I am sure we could all appreciate the words of one of the hymns we sang: '*O Dieu! ton temple c'est l'univers!*' ('O God! thy temple is the universe!') Several of our friends have remarked to me of late: 'Though we are deeply afflicted by the closing of our beloved chapel, we are conscious of never having understood the Gospel so well as since we were compelled to hear it in secret, and with danger of suffering for its sake. We have become more attentive. Thank God!'"

EVANGELICAL SOCIETY OF BELGIUM.

Brussels, 19th December, 1854.

Dear and Honored Brother,

I ought to have sent you long ago news from our field of labor, but alas! my occupations are more than I am quite equal to, some things which are necessary are unavoidably postponed; and therefore you will kindly excuse me. Although our last annual report is published, yet I fear it has not reached you, and as it is written in French, I will at this time inform you more particularly of our past years proceedings.

Our Lord, as he is wont, has thought fit to visit us with various trials. Our Honorable president, the venerable Marquis D'Avonth, has been removed from this world. By his departure we have not only lost his generous co-operation, but we find ourselves at issue with his heirs, ardent persecutors of the Gospel, who came with the utmost bad faith to the fulfilment of the engagements entered into by the late M. D'Avonth. The congregation formed at the station which the late Marquis supported has been subjected to all kind of ruinations, and a part of it has already been obliged to quit the place, because all the land belongs to the Heir of the Château. Nevertheless, we have been, and are consoled by the noble testimony borne by the Marquis and by the persecuted and faithful brethren.

God has again been pleased to gather into his rest one of our best Patrons. Although his health had been very delicate for some years, his departure has left quite a void. I may point out also as a trial, though of another kind, that for the last two years we have had no general movement of revival in any part of our field of labor, although there have been continually souls awakened and turned to the Lord. I do not know of their being

one of our churches that has not made some progress in this respect, but we glean rather than gather up into sheaves. The work is carried on upon a humble scale, but it is precious to us nevertheless, and we know that it is so, likewise, in the sight of God. We have reason also to rejoice, and give thanks, that amidst much distress and great temptation, our dear young Churches are growing in Faith, Hope and Love, not so much certainly as we could desire, but sufficiently to prove to us that we do not labor in vain.

We consider it also a great favor from God, that the Evangelical Society comprises at this moment, in its ecclesiastical body, all the independent or free churches of Belgium. Their number is small, it is true, but their unity is not the less interesting, and we pray that the Lord may preserve this to us. Our work of colportage, though restricted, is going on well, and extends itself especially in Flanders. In many places the colporteurs have an opportunity of being true missionaries.

The dissemination of tracts and religious books has been greater than in preceding years, and we have reason to hope that it will become more and more abundant. An association has been formed in our churches in Brussels, which has for its object to excite all Christians to take a part in the distribution of Tracts, and it has already been crowned with a degree of success which seems to be a token of God's blessing rising on it. Our book shop continues to render great service to the work of Evangelization in this country. In a commercial point of view, the result is of little import, but it is its religious and moral influence which is the essential point with us. Our week day and Sunday Schools go on very well, blessed be God! They are improving. The number of schools increases every year, and they bear good fruits. I wish I could give you a good many facts characteristic of the work, but it would make my letter too long, and I must confine myself to the giving of two or three extracts from the correspondence of our missionaries, contained in our annual report.

An explosion of gas, or fire-damp in a coal-mine, had made twenty-five victims; and had grievously smitten one of our stations, in taking off our brother A——, who had won the affection and esteem of the whole flock. The priest, as in other cases, tried to prevent the *religious* rite of interment. The firmness of our brethren, however, in the end enabled them to carry their point. The pastor of the station has transmitted us the following details of this very interesting occurrence.

I found several of our friends assembled at the house of Mr. L. in prey to the deepest grief; whilst waiting my arrival, the father of A—— and the Deacons had been several times to the administration to claim the body of our friend. On seeing them come the first time, some persons said, "Here are the protestants coming to claim the body of A——. As for him, he was an excellent man, the best of all the workpeople." The Curé of ****,

who was amongst the spectators, enraged at so honorable a testimony borne to a heretic, protested by uttering repeatedly a loud "hush! hush!" The guardians behaved with great civility and propriety. The Curé repeatedly laid claim to the corpse, he would fain have had it interred by night, like the rest. The guardians wishing to please every body, scarcely knew what to say or do. They proposed to us to inter the body at our cemetery at T * * *; they undertook to pay the expenses attending this step. But our friends resolutely maintained their rights; and one of them replied, that if there were no protestants at M * * *, that was precisely the reason why it was necessary that the Gospel should be preached there on such an occasion. Our dear A—— was found alone, at some distance from the rest, lying on his face, his head in his two hands as if he had been in prayer; he had in his pocket a religious tract, wrapped in a piece of paper: and thus he fell, like a good soldier of Jesus Christ on the field of battle, and his works have followed him. I never could have supposed that the death of a working man would have produced so deep and generous an impression. Standing at the door of the house where the body was deposited, I delivered a discourse on these words, "For me to live is Christ, and to die is gain." On passing by the office of the company the clerks came and took their place behind the coffin. One fact may give you an idea of the number of persons who acted as bearers; it is that, although the distance from the house to the cemetery is more than two miles and a quarter, it was never necessary to stop or to place the bier on the ground. On beholding this immense procession, some devotees exclaimed, "What a sad thing that there are so many Protestants! they will bring down a curse upon the city." I am told that the Curate was at the window. He will have been pained to see his predictions verified; thousands of tracts were distributed at the cemetery.

All the numerous accounts I have received lead me to hope that a good testimony was on that day borne to the power of the Gospel of Christ in the idolatrous city of M * * *.

Two months ago, at a meeting of the brethren, I proposed as a powerful means of evangelization, within the reach of very many persons, the teaching of the illiterate Roman Catholics to read. This exhortation has borne its fruits. A sister, whose example I should like to see followed by a great many others, immediately set herself to the work. She proposed to some Romanists who lived in houses belonging to her, to teach them to read. Many consented to it on condition that by so doing they should not become Protestants. The husband of our sister placed himself in the number of her scholars. They began with the letters of the alphabet. Our sister, with the blessing of God, was enabled to make it attractive, and now, after only two months, her pupils begin to read the New Testament. This is certainly a fair result; but a much more important one is, that the resolution not to

become Protestants, very soon vanished, and three persons at least have been brought to the knowledge of the Gospel. Almost immediately after having begun, and in consequence of the conversations our sister has had with them, they came to hear the preaching of the Gospel, and since then they have steadily continued it. Two of them, husband and wife, appear serious and decidedly attached to the truth. Another married man, whose wife indeed has given up the lessons, is much more decided; he is of a vivacious temperament, and speaks with great fluency. He was passionately fond of the pleasures of the world. Always foremost at the dance, at the village fairs, at games and at the tavern; he was a match in all respects for his companions in folly. He accepted our sister's offer to teach him to read, and by her advice came once to hear the preaching of the Gospel. He had no idea of our worship or of the truths of religion, and was therefore all the more deeply struck by what he saw and heard. The serious impressions he received fostered and developed by our sister, have borne good fruits in his heart. His life is entirely changed. He said to me a few days since, 'It is surprising I know no one who has been more entirely carried away by foolish passion for worldly pleasure, and now not only have I abandoned them, but they no more tempt me, and I can no longer even imagine how rational beings can give themselves up to such frivolities or to such low amusements. I am ashamed of myself when I think of my past life. Oh how good the Lord is to have made me to feel the value of the Gospel, and to have lifted up my heart to Himself!' Some time ago I made the acquaintance of a young man, an ex-subaltern officer, who had been ill for many years; but the state of his soul inspired me with much more compassion than that of his body. He had fallen into a deism bordering on atheism. The existence of Jesus Christ was in his view a fable which served as the basis of so many other fables, published by men interested in inventing them. At the first conversation I had with him he inspired me with great confidence by the frankness with which he opened his heart to me, and by his avowal that he was quite ready to retrace his steps if it could be proved to him that he was in a false way. Blessed be God! the intercourse he had with the brethren who visited him in my absence, and especially the serious conversation which Mr. D. had with him, have removed his doubts to such a degree as is astonishing to himself; and lately he said to me, that if any one had told him three months since that he would one day believe what he now believes, he would have laughed in his face. Now he no longer regards the revelations from God as a fable, but as a reality,—a fact which God has accomplished in his love for us; Jesus Christ is become his Saviour. Hence he finds that he now enjoys consolations which were never furnished to him by the religious system he had fabricated for himself, and he leans on the merits of Christ Jesus in approaching, by prayer,

the throne of Him whom he formerly termed the "Supreme Being," but whom he now calls his heavenly Father, because he feels that he is become his child by adoption. The priests have not failed, at various times, to use every method to seduce him; but all their efforts have been broken against that rock: 'It is written.'*

"The young man, the ex-subaltern officer, whom I have often mentioned to you, has entered lately into his rest. The priests at the place did not cease to harass him in all possible ways to the last days of his life, and to try to profit by his poverty to buy him at any price. But God did not fail to keep him from their seductions, and to strengthen him by a living faith in the expiatory merits of Jesus Christ. On the evening before his death, talking to him on his approaching entrance into eternity, and questioning him on his spiritual state, he said to me, 'Oh sir, my sufferings are too great to allow me to enter into long details of what I now experience. But I can tell you, to the glory of God, that I feel like a child to whom precious promises have been given, and who waits impatiently for the moment when they shall be realized.'"

"Since the publication of our Annual Report, some facts not unimportant have occurred in our sphere of activity. As one instance of trial, I am sorry to tell you, that a sect of mischief makers have raised serious difficulties at one of our stations,—happily one of the least important;—may God bring the remedy! On the other hand, we have engaged a new Evangelist for the Flemish parts of this country, who seems to be well qualified for his work. We have placed him in the important city of Ghent, and there, aided by a colporteur, he has been enabled to excite a great emotion, which we have every reason to hope will, under the operations of the Holy Spirit, bring on a great revival. This work is naturally a subject of special prayer amongst us.

* It must be added, that a priest and his vicar had already once visited this young man, when he was an unbeliever, to induce him to follow the Romish ritual. He replied that he would willingly follow them when they proved to him the falsity of his system, and the truth of their own. But they told him, as their only answer, that as the church is infallible, his duty was to believe what it teaches, and not to dispute. That in any case he ought to begin by confessing himself. The young man told them that they proved nothing, and that they ought to make good their right and authority to receive confession before they required him to confess himself to them. At another time their replies were hardly more satisfactory. They treated him as a libertine and debauchee, for, added they, "if you had lived a decent life you would have no scruple at confessing yourself to us." One may suppose that this reply was very irritating to him, whom our two priests were endeavoring to convert; and that he then begged them to retire, and not to return until they had found a better argument than abuse. From what we shall read presently, we shall see that their second argument was money. Honorable clerical proselytism! Another report, a few months later, acquainted us with his last moments.

"We have engaged a second Dutch Evangelist, who seems to add to deep and solid piety very valuable gifts for the ministry, and we expect to place him very shortly in one of our most important cities.

"We have also just decided upon the founding of a station in the city of Moris, the capital of the province of Hainault, and it is entrusted to an expriest of Rome, who has already labored about eighteen years in the evangelization of France, his native country. He is a solid and able man.

"Pray for the work which the Lord has entrusted to us, dear brethren of America! Beseech Him with us to confirm and sanctify what is already built up, to mark with the blessed seal of his approbation, what we are undertaking anew, and to grant us faith and the various means of action to answer to the wants of our country, which are hitherto but very ill supplied. If we had men and money, our operations might be considerably extended. Be mindful, we entreat you, of our necessities. Give us in the first place the aid of your prayers, which is what we prize above all. Help us then with your temporal wealth. The supplies which you have sent us already have been very valuable; and at this moment, when we are on the eve of our quarterly payments, without any money in hands, we commend ourselves especially and urgently to your Christian liberality; praying the Author of all grace to return to you a hundred fold what you are disposed to do for poor Belgium!

"Accept, dear and honored brethren, the assurance of my sincere attachment, and of my lively affection in Christ.

"LEONARD ANET,
"Hon. Secretary of the B. Evi. Soc."

MOVEMENTS OF ROME.

A late arrival from Europe has brought us an "Allocution," delivered by Pius IX. in the "Secret Consistory" (of the Cardinals) held the 23rd of January, on the subject of the contemplated sale of Church property by the Government of Sardinia. This address contains the following passage:

"And last of all, as you are aware, there has been proposed in that country a bill directly contrary to natural and divine right, opposed in the highest degree to the well-being of human society, and favoring in every possible manner the pernicious errors of socialism and communism. By that bill it is proposed to destroy almost totally all the monastic and religious associations of both sexes, the collegiate churches, and simple benefices—even those dependent on private patronage—and to deliver over their property and revenues to the administration of the civil power. The same

bill also attributes to the lay authority the power of prescribing the conditions which such associations as are not destroyed are to be subjected to. Words fail us to express our grief at such criminal and almost incredible acts against the Church, and against *the inviolable supremacy of the Holy See in that kingdom*, where there are so great a number of fervent Catholics, and where formerly, and in particular among the sovereigns, such examples were to be found of piety, religion, and respect for the Chair of St. Peter. But the evil having arrived at that point that it is not sufficient merely to deplore the injury done to the church, and that we are bound to do everything in our power to put an end to this state of things, we again raise our voice with an apostolic liberty in this solemn assembly, and we reprove and condemn, not only all the decrees already issued by that Government to the detriment of the rights and authority of religion, of the church, and of the Holy See, but likewise the bill lately proposed, *and we declare all these acts to be entirely worthless and invalid*. Furthermore, we warn in the most solemn manner, not only those persons by whose orders such decrees have been published, but also those others who may not fear to sanction, favor, or approve in any manner whatever the bill recently proposed—we warn them, we say, to consider in time *what penalties and censures* the apostolical constitutions, and the canons of the Holy Councils, and in particular the canons of the Council of Trent, have established against the plunderers and profaners of holy things—against *the violators of the liberty of the Church* and of the Holy See, and against the usurpers of their rights. May it come to pass that the authors of such great evils may be touched by our words and warnings, and may at length determine to cease their audacious attacks on the liberties of the Church, and save us the great affliction of turning against them the arms which have been divinely intrusted to our holy ministry!"

Upon this remarkable passage the *Courier and Enquirer* makes the following just observations, which we command to our readers:

"This is the language addressed by the Holy See to the independent and Constitutional government of Sardinia, while engaged in legislation upon the manner in which Church property shall be vested. In all candor we would ask, what prevents the use of similar language to the government of the State of New-York while engaged, as it now is, in legislation upon the tenure by which church property shall be held? How comes it that 'penalties and censures' which are applicable to the one are not equally applicable to the other? It is not on account of any peculiar concordat with which Sardinia is bound to the Holy See, for there is no such concordat; and in the very nature of Constitutional government can be none, which acknowledges what the Pope claims as 'the inviolable supremacy of the Holy See in that Kingdom.' The government from the beginning has

repudiated every such relation; and the Pope himself lays claim to it on no such flimsy grounds as any parchment agreement. He condemns the bill because it is 'directly contrary to natural and divine right,' and there is no reason why he may not pronounce a similar judgment upon the New-York bill. The power of regulating the proprietorship of Church property in one manner carries with it the power of regulating it in any other. In fact the St. Louis Church of Buffalo is at this moment cut off from ecclesiastical privileges, by the authority of Rome, for insisting upon precisely the same mode of vesting and managing its property as the bill itself now before the Legislature not only authorizes but requires. Why, then, are not our legislators exposed to the same warnings and menaces as the Sardinian? Why may they not as well be visited with 'the penalties and censures' which 'the apostolical constitutions and the canons of the Holy Councils, and in particular the canons of the Council of Trent, have established?' Is it because the great body of the New-York legislators are not Roman Catholics, while the great body of the Sardinian legislators are? Are we to understand that the exemption of our State government from the papal ban, when it displeases the papal will, is to depend simply upon the fact whether or not the majority of those who make its laws consider themselves within the pale of the Roman Catholic Church? Is it true that the mere ascendancy of Roman Catholics in our legislative halls, or among the mass of our population, is to establish 'the inviolable supremacy of the Holy See' in our midst? We are sure that the great mass of intelligent Catholics in our country would emphatically deny any such conclusion; and yet we would like to know how they are to avoid it in consistency with the language here employed by Pius IX? In all soberness, we desire an explanation.

"Nothing is more common than to hear respectable Roman Catholics deny that the Pope makes any claim to temporal power; and yet what is such a denial worth in face of the fact that he assumes the right to overrule the civil decrees and enactments of foreign States? His language to Sardinia is, 'We declare all these acts to be entirely worthless and invalid.' These are the identical words. If he can thus invalidate legislation, he can, by the use of his dispensing power, do away with all obligation to obey it, and thus directly control the civil conduct of all who acknowledge his supremacy. What matters it whether that supremacy be called temporal or spiritual so long as it has this practical, political effect? It is time that this matter should be definitely understood. Nothing can be further from our mind than to fan undue prejudice against the Roman Catholic church. We are quite ready to admit the claims of our correspondent in another column, that that church has often, in centuries past, used its mighty power for good. We consider that the Papal dynasty was again and again, in the middle ages, the triumphant antagonist of a despotism the most galling, the most

debasement, and otherwise the most irremediable Europe ever suffered—we mean the despotism of the feudal oligarchy, a despotism which never made, like the Papal sovereignty, appeal to the moral impulses or religious sentiments of the race, and whose sole end and operation were to degrade men into beasts of burden. But the question of the day is not how often in the past the Papal power has been used with good effect, and how often with bad effect, but whether, in this age of the world, such power is to be used at all, to the disparagement of the entire sovereignty and complete independence of Kingdoms and States. This question has been raised in England in connection with the Ecclesiastical Title Bill; in this country in connection with the Church Property Tenure Bill; in Sardinia and Spain in connection with various measures affecting the temporalities of the Church. Now that the question has been raised, we trust that it will be settled, in both Protestant and Catholic countries, once for all. In the minds of many it is a hallowed theory that the Roman pontiff is the suzerain of the civilized world. Is this hallowed theory a practical truth, or is it an imposing sham?"

VIEW OF PUBLIC AFFAIRS.

At the time of this writing Congress has just adjourned. A larger amount of business has been transacted during the brief session now terminated than usual. It has been a *working* rather than a *speaking* session. We noticed with pleasure that many important acts were passed by both Houses. We very much doubt whether an equal amount of valuable legislation was ever performed by Congress in the same length of time.

An improvement has been made in the Postage law, in requiring, after April 1st, 1855, the prepayment of all letters.

A great change has been introduced into the Diplomatic and Consular department of the government. The salaries of the Ambassadors have been adjusted on a new and proper principle—one which will secure a more prompt arrival of the persons appointed at their posts of duty, and a more constant remaining at them. This is a great point. The outfits and return-fits are to be done away. As to the Consuls, they must be American citizens hereafter; nor are they to receive *fees* from American travellers for signing *passports*. This, too, is a happy reform—one that has been long called for.

One of the most important acts of the recent Congress was that for the establishment of a Court, or Committee of Judges, to examine into all claims made upon the United States' Government. This will

greatly expedite the settlement of private claims, and secure a far more prompt rendering of justice.

Much disappointment and no little dissatisfaction have been felt and expressed at the *three* vetoes of the President, given during the last session—relating to the Improvement of Harbors and Rivers, French Spoliations, and the Ocean Mail Steamers. The appropriation to the “Collins Line” was in a measure secured at the last hour, we believe.

In several of the States the most exciting and most important topic of Legislation has been the subject of breaking up the manufacture and sale of intoxicating liquors. The cause of Temperance is unquestionably gaining ground, but defeats as well as successes are witnessed in all directions. The struggle may be long, but the issue cannot be doubtful, if the friends of religion and humanity do their duty.

The news from the Old world continues to be exciting. A partial change in the British Ministry has brought more efficient men into certain positions. This will either lead to a more speedy peace, or to a more vigorous prosecution of the war. It is a favorable sign that Lord John Russell has gone to Vienna, to attend the conference for negotiating a peace. We are inclined to think that the former will be the result. But we are not sanguine in our hopes. Sebastopol has not been taken, nor do we believe it will be for many a day, if at all. Sardinia has joined the Allies; and Austria is endeavoring to drag the Diet of Germany with her into relations with them also that may involve them in the war ultimately; but Prussia holds back and will continue to do so. Doubtless the Saviour will overrule this remarkable and, in many respects, deplorable war to the advancement of His kingdom and glory. This is our hope and consolation.

The death of the Emperor of Russia, recently announced in this country, is doubted in certain quarters. The public will probably be relieved from uncertainty respecting it by the arrival of the next steamer from Europe.

MISCELLANEOUS.

A ROMAN CATHOLIC SCENE IN NEW-YORK.

The reproduction, in one of the daily papers of this city, of the following report, taken from the Freeman's Journal, the organ of Archbishop Hughes, dated November 1, 1841, is timely; and we submit it to our readers as illustrating the spirit of Romanism, its hostili-

ty to American Institutions, and the intermeddling of Romish Priests and Bishops with the politics of the country, which has been carried on for years. It is high time that ecclesiastics of that name were rebuked, and taught to confine their attention to matters appropriate to the Gospel ministry, and we rejoice to see that our countrymen are beginning to understand them, and to guard against their influence. We need to add merely, that the object of the Romanists in the case before us, was to destroy the Public School System of N. York. But to the speech of Archbishop Hughes, and the conduct of his audience.

"I will now require the Secretary to read the names placed on the ticket; of that ticket I have approved. It presents the names of the only friends we could find already before the public, and those whom not being so prominently before the public, we have found to ourselves:—

"The Secretary then read the following list:—

SENATORS.

THOMAS O'CONOR.

I. G. GOTTSBERGER,

ASSEMBLY.

TIGHE DAVEY

DAVID R. F. JONES,

DANIEL C. PENTZ,

SOLOMON TOWNSEND,

GEORGE WEIR,

JOHN L. O'SULLIVAN,

PAUL GROUT,

AUGUSTE DAVEZAC,

CONRAD SWACKHAMMER,

WILLIAM McMURRAY,

WILLIAM B. MACLAY,

MICHAEL WALSH,

TIMOTHY DALY.

"Each name was received with the most deafening and uproarious applause, and their terrific cheers were given at the close, on the subsidence of which the Bishop proceeded:

"You have now, gentlemen, heard the names of men who are willing to risk themselves in support of your cause. Put these names out of view, and you cannot, in the lists of our political candidates, find that of any public man who is not understood to be pledged against us. What, then, is your course?

"You now, for the first time, find yourselves in the position to vote at least for yourselves. You have often voted for others, and they did not vote for you, but now you are determined to uphold with your own votes, your own rights; (Thunders of applause, which lasted several minutes;) will you then stand by the rights of your offspring, who have for so long a period, and from generation to generation, suffered under the operation of this injurious system? (Renewed cheering.) Will you adhere to the nomination made? (Loud cries of 'we will, we will,' and vociferous applause.) Will you be united? (Tremendous cheering—the whole immense assembly rising

en masse, waving of hats, handkerchiefs, and every demonstration of applause.) Will you let men see that you are worthy sons of the nation to which you belong? (Cries of 'never fear—we will!' 'we will till death!' and terrific cheering.) Will you prove yourselves worthy of friends? (Tremendous cheering.) Will none of you flinch? (The scene that followed this emphatic query is indescribable, and exceeds all the enthusiastic, and almost frenzied displays of passionate feeling we have sometimes witnessed at Irish meetings. The cheering, the shouting, the stamping of feet, the waving of hats and handkerchiefs, were beyond all powers of description.)

* * * * "You will have nothing to do with men who go to the Senate and Assembly, pledged to act against you. (Loud cries of 'no, no, no,' 'that we won't,' and great cheering.) They may find votes enough to send them. (A voice, 'no, they shan't let them go.') But they will in that case be obliged to confess that they were sent by your enemies. Let them do the work of their masters. (Laughter and cheers.)"

This speech, and this meddling with political matters, were to exclude the Bible from our schools, or to secure money from the State to establish schools, from which the Bible would be excluded. Since the day when this transpired, similar things have been common in various parts of our land. Would they have been tolerated, if done by any other denomination, among us? We think not.

(From the German of Lange.)

HERE AND THERE.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. ii. 9.

What no human eye hath seen,
What no mortal ear hath heard,
What on thought hath never been
In her noblest flights conferred,
This hath God prepared in store
For his people evermore.

When the shaded pilgrim-land
Fades before my closing eye,
Then revealed on either hand
Heaven's own scenery shall lie;
Then the veil of flesh shall fall,
Now concealing, dark'ning all.

Heavenly landscapes, calmly bright,
Life's pure river, murmuring low,
Forms of loveliness and light

Lost to earth long time ago;
Yes, my own, lamented long,
Shine amid the angel throng!

Many a joyful sight was given,
Many a lovely vision here,
Hill and vale, and starry even,
Friendship's smile, affliction's tear,—
These were shadows sent in love,
Of realities above!

When upon my wearied ear
Earth's last echoes faintly die,
Then shall angel harps draw near,
All the chorus of the sky.
Long-hushed voices blend again
Sweetly in that welcome strain.

Here were sweet and varied tones—
 Bird, and breeze, and fountain's fall;
 Yet creation's travail-groans
 Ever sadly sighed through all;
 There no discord jars the air—
 Harmony is perfect there!

When this aching heart shall rest,
 All its busy pulses o'er,
 From her mortal robes undrest,
 Shall my spirit upwards soar—
 Then shall joy, unmingled joy
 All my thoughts and powers employ.

Here devotion's healing balm
 Often came to soothe my breast,—
 Hours of deep and holy calm,
 Earnest of eternal rest;
 But the bliss was here unknown
 Which shall there be all my own.

Jesus reigns, the Life, the Sun,
 Of that wondrous land above,—
 All the clouds and storms are gone,
 All is light and all is love.
 All the shadows melt away
 In the blaze of perfect day!

Episc. Recorder.

DEATH OF THOMAS HOGAN, M. D.

It has become our painful duty to record the death of Doctor Thomas Hogan, one of the members of the Board of Directors of our Society, which occurred on the 24th of February last.

In early life he was placed under Romish instructions and influences in this city, with a view to his permanent connection with that system of iniquity; but as it was gradually developed to his sight, he shrunk from it, and eventually withdrew altogether from his Papal associates, and engaged in efforts to convince his countrymen (he was an American, a native of the State of Maine,) of the unscriptural, wicked and dangerous character of Romanism. He was one of the few in this city whose labors preceded and led to the formation of the American Protestant Society, and of which he was an officer. On its dissolution he was chosen a member of the Board of Directors of the American and Foreign Christian Union, which position he held till the day of his death, and in which he enjoyed the respect, confidence and love of his brethren in office. He labored much and cheerfully for the cause, suffered much for faithfully discharging his duty in defence of Protestantism against the movements of Rome. He was a member of the Methodist denomination. He died suddenly of apoplexy. At their meeting on the 8th of March, the Board adopted the following minute respecting him, and his sudden removal from them and his labors, viz:

Whereas, Thomas Hogan, M. D., for many years a faithful member of this Board has been suddenly removed by death:

"*Resolved*, that this Board cherish a deep sense of the labors, sacrifices and sufferings of their late member in the great cause, for

whose promotion we are organized; and lament that we are no longer to enjoy the benefit of his zealous co-operation.

"Ordered that a copy of the above, duly certified, be sent, with the condolence of this Board, to the family of the deceased, and also that it be published in the next number of the Magazine."

DEATH OF A MISSIONARY.

On the 9th instant, in the city of Boston, Massachusetts, Mr. Christopher Hart departed this life at the age of 57 years. For a period of about twenty years he was employed as a missionary among Roman Catholics in Ireland. For nearly five years he has been in the service of the American and Foreign Christian Union, chiefly in Boston. He was familiar with the Romish system, intelligent in the Scriptures, a man of humble and devout piety, and indefatigable in his labors. He readily secured the confidence and esteem of Roman Catholics, so as to meet a welcome reception extensively in his visits from house to house. He was greatly useful. He died in peaceful and joyful hope of a blessed immortality.

NOTICES.

ANNUAL SERMON.—The Annual Sermon before the Society will be preached Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D. of this city, in the Reformed Dutch Church in Fourth-street, corner of La Fayette Place. The exercises will commence at 7½ o'clock.

ANNIVERSARY.—The Anniversary Exercises will be held in the Broadway Tabernacle, near Anthony-street, on Tuesday the 8th of May next, at 10½ o'clock, A. M. when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. We trust it will be an occasion of deep interest, and we bespeak the prayers of the friends of the Society that God may prosper it, and render it effective of great good to all the interests which the Society seeks to promote. The public are respectfully invited to attend.

REPORTS.—The Missionaries and Agents of the Society are respectfully requested to forward their Annual Statistical Reports to the office, 156 Chambers-street, without delay, that the Report of the Directors may be prepared in season. The commissions specify the topics which should be comprised in the annual reports.

NOTICES OF BOOKS.

THE PAPAL CONSPIRACY EXPOSED, AND PROTESTANTISM DEFENDED, IN THE LIGHT OF REASON, HISTORY AND SCRIPTURE. By Edward Beecher, D. D. Boston, published by Stearns & Co. 91 Washington-street, 1855.

This is a work of 432 pages 12mo. of good mechanical execution. In plan and description it is sufficiently comprehensive to afford a good view of the errors, dark history, and deadly tendencies of Romanism. It is an elaborate and yet popular treatise, exhibiting extensive and careful research, and strong reasoning. In a word, it is a clear, fearless and powerful attack on the fallacies and abominations of that system, and a timely warning in view of its growing strength and influence in this country. We commend the volume as eminently adapted to instruct, interest and benefit all classes.

THE PEASANT GIRL: A Sketch of Real Life. THE BORROWED BIBLE.

These are two neat and attractive volumes, 18mo. size, lately published by the Massachusetts Sabbath School Society, and sold at their Depository, No. 13 Cornhill, Boston. The former is an interesting story of the conversion of an Irish Catholic Girl, through the discreet, kind and faithful instruction received in a Protestant and truly Christian family, in which she lived. The other strikingly illustrates the power of the Sacred Scriptures, as exhibited in the conversion of a Roman Catholic Irish lad, to whom a pious man in humble life loaned a Bible for a time. Both volumes are founded on facts; interesting and instructive to the old as well as young, and well adapted to encourage effort and prayer for the salvation of the multitudes among us, subject to the delusions of Romanism.

ROMANISM IN AMERICA. By Rev. Rufus W. Clark, author of "Heaven and its Emblems."—"Lectures to Young Men."—"Life Scenes of the Messiah," &c. Boston, S. K. Whipple & Co. 100 Washington-street, 1855.

This is a volume of 271 pages 12mo. got up in excellent style as respects paper, typography and binding. It consists of ten lectures on points of deep practical interest in this country, at the present time. Mr. Clark is a clear, bold, popular writer; and he has succeeded in this case, in making a book on Romanism admirably adapted to enlighten and impress the public mind. And we trust it may have a wide circulation.

THE FOOTSTEPS OF ST. PAUL. New-York, R. Carter & Brothers.

This volume, by the author of those beautiful little books, the "Words of Jesus," "Mind of Jesus," &c. is certainly the most captivating, if we may use the term, of all the numerous biographies written of the great Apostle. It presents him as in the several phases of his eventful life, amid the scenes of his labors vividly described, from his birthplace in Cilicia to his Roman prison. Besides the interest of a well wrought narrative, it has the merit of considerable research, embodying the results of the critical labors of many recent works in England and Germany. For young men, whom it was designed more particularly to reach, this book has a peculiar value, as delineating one of the few model characters that humanity has produced.

PERSONAL DECLENSION AND REVIVAL OF RELIGION IN THE SOUL. By the Rev. Octavius Winslow, New-York: R. Carter & Brothers.

We wish to say a word in recommendation of this little treatise to our readers. It was published some years since, and has, we believe, become widely known; but at the present period of spiritual dearth in our churches, there is a special need of such incitements to self examination and religious progress as this work seeks to present. We have read it, not without profit, and cordially hope that this new edition will reach many of our readers, and prove useful to them.

HARPERS' MAGAZINE for March, contains a large proportion of valuable and instructive articles. We are glad to observe a growing preponderance of such contributions as

"The Darien Exploring Expedition," "Ancient and Modern Artillery," and "Personal Memoirs of the Bourbons in Spain."

HARPER'S STORY BOOKS, a monthly series of entertaining reading for children. Nos. 2, 3 and 4 are "The Strait Gate," "Willie" and "Little Louise," by Jacob Abbott.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE

1st OF FEBRUARY TO THE 1st OF MARCH, 1855.

MAINE.		Farmington, W. C.	
Augusta, So. Ch. in part to make Rev. E. B.		New Britain, C. W. Baldwin,	10 00
Webb, L. M.	18 00	Middletown, Henry S. Ward,	5 00
Dennysville, Peter E. Vose,	2 00	Waterbury, Edward Scoville,	15 00
	5 00	So. Woodstock, Israel Smith, add. for L. M.	8 00
NEW HAMPSHIRE.		NEW-YORK.	
Troy, Rev. Luther Townsend, in part to make his wife, Laura M. Townsend, L. M.		Warsaw, M. E. Ch. balance,	1 00
Langdon, Church and Society, per Chauncy Taylor,	5 00	Chas. J. Judd,	1 00
Rindge, Cynthia H. Brown,	10 00	Niagara Falls, Presb. Ch.	41 37
VERMONT.		York, Cong. Ch. in part to make Rev. Chas. Ray, L. M.	13 79
Springfield, Cong. Ch. in full to make Rev. S. P. Giddings, L. M.		Springville, in part to make Rev. C. B. Lord, L. M.	8 64
	9 00	Albany, 2d Presb. Ch. Rev. Wm. B. Sprague D. D.) G. Batchelder, Treas'r,	369 50
MASSACHUSETTS.		N. Y. City, Market-st Ch. Rev. Mr. Cuyler,	105 13
Lawrence, Lawrence-st. Ch. & Society,		Flatbush, Refd. D. Ch. Dr. Strong,	41 91
Franklin, Cong. Ch. to make Dea. Levi F. Morse and Simeon P. Adams, L. Ms.	66 84	N. Y. City, Rev. John N. Lewis,	10 00
Westfield, W. C. Goldthwait,	6 00	Durham, Wm. Ingraham,	3 00
Westboro', Evan. Cong. Ch. to make Hon. Elmer Brigham, L. M.	44 24	N. Y. City, 1st Refd. Presb. Ch. Dr. McLeod (\$30 of which makes Rev. John Bole L.M.)	41 23
Worcester, Old South Ch.	28 12	James Brown,	200 00
1st Bapt. Ch.	39 02	Charles Butler,	40 00
8d Bapt. Ch.	15 87	Gerard Hallock,	20 00
Collection at a Public Lecture.	10 32	Albany, 2d Refd. D. Ch. Dr. Wyckoff,	88 25
Haverhill, West Ch. in full to make Rev. A. Farwell, L. M.	15 00	Poughkeepsie, 1st Presb. Ch. (\$45 of which from Mr. and Mrs. Wickes to make Mrs. Julia P. Wickes, L. M.) in part,	111 09
Sutton, Cong. Ch.	22 16	Plattkill, Rev. Loring Brewster,	1 00
Beverly, Dane-st. Ch. to make Isaac R. Lovett, L. M.	39 83	Elba, Presb. Ch. and Society, by Rev. G. S. Corwin,	60 00
Washington-st. Ch.	15 06	N. Y. City, A Lady of Mercer-st. Ch.	10 00
Salisbury, Rev. J. M. Bacon,	5 00	Albany, Pearl-st. Bapt. Ch.	50 00
So. Reading, Cong. Ch.	20 00	N. Y. City, Houston-st. Presb. Ch. Rev. Mr. Smith, in part,	20 23
Milbury, 2d Cong. Ch.	21 37	Poughkeepsie, 1st Presb. Church, add. C. B. Pease, to make Miss Harriet R. Smith, L. M.	30 00
Longmeadow, 1st Cong. Ch. Sunday School Concert,	5 00	Victory Mills, Balance,	2 00
Fitchburg, Cal. Cong. Ch.	17 61	Kingsboro', in part — for L. M.	40 00
Indian Orchard, Cong. Ch.	11 43	Gloversville, in full to make Elisha L. Burton and Charles Mills, L. Ms.	56 75
Chester Village, Cong. Ch.	6 13	Union Village,	15 00
Monson, Cong. Ch. balance,	17 95	Canajoharie,	4 25
Barnardstown, Cong. Ch.	7 52	Albany, Cong. Sabbath School by Dr. H. M. Paine,	5 00
Bookfield, Cong. Ch.	10 60	N. Y. City, John Rohner,	10 00
Rev. D. Perry's School,	4 50	Schenectady, R. K. Cunningham,	5 00
Lawrence, Lawrence-st. Ch. Free Gift, \$5; A few friends, \$32 50c.	87 50	Nunda, Presb. Ch. in part to make Rev. P. F. Sanborn, L. M.	15 00
Centre-st. Ch. Laura, Josie and Eddie Chapin, \$3; A friend, \$1,	4 00	Bapt. Ch.	4 26
Springfield, North Ch. a balance,	1 00	Livonia, Presb. Ch. in part,	16 54
South Ch. Charles Merriam to make James Brewer 2d L. D.	150 00	Lakeville, Presb. Ch. to make Rev. Lafayette Dudley, L. M.	30 00
1st Church, to make Rev. Henry M. Parsons and Dea. Daniel Reynolds, L. Ms.	65 65	York, Cong. Ch. balance,	3 50
West Springfield, 1st Cong. Ch. to make Dea. Horace Smith, L. M.	52 00	Bristol, Cong. Ch. in part to make Rev. S. R. Brown, L. M.	11 25
Belchertown, Cong. Ch. to make Harrison Root and Lyman Sabin, L. Ms.	82 00	West Bloomfield, Cong. Ch. in full to make Rev. C. E. Fisher, L. M.	13 12
— A Friend,	2 50	East Bloomfield, Cong. Ch.	52 00
CONNECTICUT.		Mount Morris, Presb. Ch.	15 22
Southbury, Cong. Ch. by Geo. P. Pruden,		N. Y. City, A. C. Zabriskie,	5 00
	86 51	Durham, Daniel B. Booth,	5 00
		Middletown, 1st Presb. Ch. in part,	74 41
		Cong. Ch. in part,	6 53

New Hampton, Denton Presb. Ch.	10 25
N. Y. City, Elizabeth B. Grant,	10 00
A Friend.	5 00
Fayetteville, Mrs. R. M. Vicar,	1 00
Yonkers, Rev. D. M. Seward,	5 00

NEW JERSEY.

Paterson, Mrs. C. B. Atterbury,	10 00
Millstone, Refd. D. Ch.	45 00
Cedarville, Presb. Ch. (Thanksgiving Offering.)	10 00
Princeton, 2d Presb. Ch.	24 76
Newark, C. J. Haines, \$20 in full of L. M. for himself, \$30 to make Miss Minervia Topping, L. M.	50 00
Kingston, Presb. Ch.	14 34
Princeton, 1st Presb. Ch.	17 60
Metuchin, Presb. Ch. Rev. Mr. Finley,	13 36
Deckertown, Presb. Ch. of Wantage, Rev. Sylvester Cook.	36 00

PENNSYLVANIA.

N. & S. Hampton, Refd. D. C.	60 12
Middletown, A few friends,	8 70
Philadelphia, Rev. Mr. Rumsey's Ch. in part, W. Richards,	19 00
Washington, George Baird,	5 00
Pittsburgh, Mrs. Eliza Warden, in full to make herself L. M.	1 00
	20 00

DISTRICT OF COLUMBIA.

Washington, 1st Presb. Ch. Dr. Gurley,	25 83
Dr. Smith's Ch.	11 73
Rev. Mr. Carruther's Ch. in part,	7 39

VIRGINIA.

Charlottesville, Presb. Ch. to make the Rev. J. Henry Smith, L. M.	30 00
Bapt. Ch. to make the Rev. John A. Brodus L. M.	30 00
Staunton, Presb. Ch. to make the Rev. Wm. B. Brown, L. M.	30 00
Mrs. Snyder,	10 00
Lexington, Mr. Morton and Mr. S. Fuller, each \$5,	10 00
Alexandria, 2d Presb. Ch.	38 50
Mrs. Jamison,	10 00
1st Presb. Ch. Hugh Smith, \$10; Lewis McKenzie, \$10; J. Smith, \$5; R. Smith, \$5; Sarah Smith, \$5; Others, \$15,	50 00

NORTH CAROLINA.

Raleigh, L. C. Partridge in part to make Miss Mary Stephens, L. M.	5 00
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KENTUCKY.

Georgetown, Female Institute in part,	10 00
Female Seminary in part,	12 00

Students of Georgetown College, to make Prof. D. Thomas, L. M.	30 08
Bapt. Ch.	19 36
Presb. Ch.	5 55
M. E. Ch. South,	1 55

ILLINOIS.

Port Byron, M. E. Ch.	1 25
Peru, M. E. Ch.	2 81
Springfield, Bapt. Ch.	2 53

INDIANA.

Lafayette, Robert Stockwell,	1 00
O. S. Presb. Ch.	21 00
Rev. J. Longley,	1 00
Columbus, Elder Prichard,	1 00
Franklin, O. S. Presb. Ch.	7 00
Judge French,	1 50
Lafayette, 2d Presb. Ch. which makes N. Hull, D. McBride and W. A. Potter, Esqrs. L. Ms.	93 55
Bapt. Ch. to make Mrs. Hannah Litchfield, L. M.	35 00
New Albany, 1st Presb. Ch. in part, Rev. P. Lindsly, D. D. in part \$10; J. R. Shields, \$5; Mrs. Fitch in part, \$5; Mr. Warren, \$5; Plummer & Bushnell, \$5; S. C. Day and three friends, \$7; Mrs. Brayden, \$10; Others, \$27 75c.	74 75

OHIO.

Harmony, O. S. Presb. Ch. to make Rev. Mr. Hazlett, L. M.	30 75
Riley, O S Presb. Ch. to make Rev. Mr. Howell, L. M.	67 75
Union Congregation,	8 00
Hamilton, Asso. Refd. Ch. add.	9 00
Glendale, American Female College, which makes it a L. M.	36 25
Springdale, Presb. Ch. to make Rev. G. P. Bergen, L. M.	30 00
Ashtabula, 1st Presb. Ch. Monthly Concert,	15 00

MICHIGAN.

Detroit, C. P. Woodruff,	2 00
H. Hallowck,	2 00
Edward Orr, for L. M.	30 00
Manchester, Presb. Ch.	4 00
Hillsdale, Presb. Ch.	15 16
Jonesville, Presb. Ch.	5 00
Edwardsburg, Additional,	45
Stone Creek, Presb. Ch.	10 00
Albion, Presb. Ch.	8 00
Homer, Presb. Ch.	2 63

IOWA.

Le Claire,	1 21
Du Buque, Mrs. Augusta Stevens to make herself a L. M.	30 00

CONTENTS.

The Temporal power of the Pope,	145	MOVEMENTS OF ROME,	181
A Light in a dark Place,	153	VIEW OF PUBLIC AFFAIRS,	184
Roman Catholicism as it is in Italy. Part 3,	154	MISCELLANEOUS,	
Protestantism and the Church of Rome.—The New Religion,	160	A Roman Catholic Scene in New-York, Here and There,	185
Evangelical Church of Lyons,	166	Death of Thomas Hogan, M. D.	187
HOME FIELD,	168	Death of a Missionary,	189
FOREIGN FIELD,		Notices,	189
Evangelical Society of France,	175	NOTICES OF BOOKS,	190
Evangelical Society of Belgium,	176	Receipts,	191

For more information

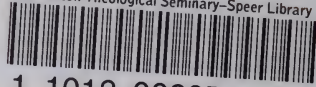
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